

FOUR TREATISES

Concerning the
DOCTRINE, DISCIPLINE
and WORSHIP of the
MAHOMETANS:

VIZ.

- I. An Abridgment of the MAHOMETAN RELIGION: Translated out of *Arabick* into *Latin* by H. RELAND, and from thence into *English*.
- II. A Defence of the MAHOMETANS from several Charges falsely laid against them by Christians: Written in *Latin* by H. RELAND, and translated into *English*.
- III. A Treatise of BOBOVIUS (sometime first Interpreter to MAHOMET IV.) concerning the Liturgy of the TURKS, their Pilgrimage to *Mecca*, their Circumcision, Visitation of the Sick, &c. Translated from the *Latin*.
- IV. Reflections on MAHOMETANISM and SOCINIANISM, translated from the *French*.

To which is prefix'd,
The Life and Actions of MAHOMET,
extracted chiefly from *Mahometan* Authors.

L O N D O N,

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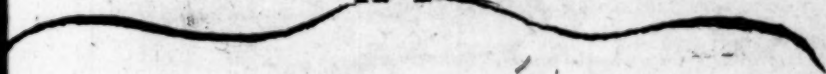
THE
L I F E
A N D
A C T I O N S
O F
M A H O M E T.

Habet nimirum hæc Superstitio (*Mahumedana*) quicquid plausibile ac probabile in Christiana Religione reperitur, & quæ Naturæ legi ac lumini consentanea videntur. Mysteria illa Fidei nostræ, quæ primo aspectu incredibilia, & impossibilia apparent; & præcipue, quæ nimis ardua humanæ naturæ censentur, penitus excludit. Hinc moderni Idolorum Cultores, facilius ac promptius *Saracenicam*, quam *Evangelicam* Legem amplectuntur. *Marraccii Prefat. ad Prodyom. pag. 4.*

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THE
LIFE
AND
ACTIONS
OF
MRS. HOWE T.

By Mrs. M. T. Howe.
And published by her Son, Mr. J. T. Howe,
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1840.

WHEN I first undertook the
 Translation of the three fol-
 lowing Treatises, which are
 the most accurate, candid
 and judicious, that have hitherto appear'd
 concerning the *Mahometan* Religion; I had
 neither a Design nor Inclination, to add any
 thing of my own. But at the Desire of
 some Gentlemen, for whose Judgment I
 have a very great Deference and Regard,
 and by the Importunity of my Bookseller,
 I was prevail'd upon to draw up this Dis-
 course, which they told me would be a Key
 to the Books I had translated; since nothing
 could give greater Light into the Nature
 and Genius of any Religion, than an Ac-
 count of the Life, Actions and Designs of
 its first Founder. I have been at great Pains
 in giving the Pourtraiture of this grand
 Impostor, and representing him in the
 most just, natural and lively Colours, and
 placing him in the same View, in which his
 own Countrymen and Disciples (who must
 be suppos'd the most capable and sufficient
 for this Work) think he ought to be con-
 sider'd. And I thought it but fair to follow

the Accounts of the *Arabian* Authors themselves, rather than the Fictions of those who esteem'd it a Merit to invent all the Calumnys they could, in order to discredit both *Mahomet* and his Religion. But really there needed no such pitiful and unfair Methods to expose this Deceiver, and his Reveries, to the Laughter and Contempt of all the sensible part of Mankind. I have consulted the best Authors, and gone thro many Volumes, in order to render this Discourse as exact and compleat as possible; such as *Abul Faraghius*, *Abul Feda*, *Elmacinus*, *Septemcastrensis*, *Hottinger*, *Busbequius*, *Pocock*, &c. But those from whom I have receiv'd the greatest Assistance, are, the most learned Father *Marracci*, and the very learned and Reverend Dr. *Prideaux*, now Dean of *Normich*.

I nothing doubt but several things in my Account of *Mahomet* will appear fabulous to most of my Readers; and some perhaps will think that no Man in his Wits is capable to believe such extravagant Stories as are told of him: But I would have such Persons consider, that a great many Miracles related among us of antient Saints and Martyrs, would appear no less strange and ridiculous to the *Mahometans*, than those that are told of *Mahomet* seem to us; and that there are People of very good Sense and Understanding in other things, who can swallow down all the Legends of the Church

Church of *Rome*, how senseless and ridiculous soever they appear to every unprejudic'd Mind. These Stories of Miracles being transmitted to them from the most authentick Records and Monuments of their Affairs, by the Men of greatest Learning and Reputation among them, and particularly by their Priests, whom they look upon with such Veneration and Respect, that to question any thing they tell them would be esteem'd the height of Impiety and Profaneness; 'tis no wonder if the poor ignorant Laity yield to the seeming Evidence and Certainty of these Relations. And they who believe such unaccountable and improbable Storys, recorded in the Historys and Accounts of remote Ages, can never condemn the *Mahometans* for believing the like Stories founded on the same Authority, that is, the Report and Testimony of others. I have related but very few of those numberless Miracles which the *Arabian* Authors commonly ascrib'd to *Mahomet*: Such as have a mind to satisfy their Curiosity in this matter, may consult Father *Marracci* (a), where they will find Hundreds of them, taken from the Books of the *Arabian* Divines and Historians, related with all the Seriousness, Gravity and Solemnity, and told with all the Circumstances proper to create Belief.

(a) Prodrum. ad Reⁱut. Alcoran.

It is no wonder, that instead of true and certain History, we have nothing but Fables and Legends at the Beginning of the *Turkish* Empire. 'Tis the common Fate and Misfortune of all Kingdoms and Empires in their first Rise, to have but very lame and imperfect Accounts of their original Constitution and first Founders transmitted to Posterity. We can never expect just and undoubted Accounts of things from a People wholly employ'd in the Arts of War, intent only in securing themselves from the Attempts of powerful Neighbours, hot in the Pursuit of new Conquests, and solely bent upon extending their Dominions. For the Din and Noise of Arms must cease, and a Government be well settled and establish'd, before Learning can have room to breathe, and run in a free undisturb'd Course. Wherefore in such Cases, where nothing but Feats of Arms are minded, we must look on the Accounts that have been receiv'd by the best Judges as genuine and authentick, and follow the Rule of the excellent *Roman* Historian: *Fama rerum standum est, ubi certam derogat vetustas fidem.* When a long Interval of time has set things at too great a distance, we must be content with the current Report, and rest satisfy'd with the best Accounts we can get.

I have said nothing in this Discourse of the Texts commonly quoted by the *Mahometans*, both out of the Old and New Testament (which

(which they contend have been strangely corrupted by the *Jews* and *Christians*, out of Malice and Spite to *Mahomet*, and to serve the Purposes of the different Sects into which they were divided) to prove that *Mahomet* was the Great Prophet promis'd to be sent in the latter days, to institute a new Religion, and instruct Mankind in the Truth; alledging, that in several Places in both Testaments he was pointed out by name: Nor do I speak of his appealing both to the *Jews* and *Christians* of his own time in several Places of his *Alcoran*, for the Truth of what he advanc'd to this Purpose; nor of that general Expectation of him, which the Apologists and Defenders of his Religion pretend was among all the Nations, where the *Jewish* and *Christian* Law obtain'd at the time of his coming: Nor, lastly, of those many Prophecys in the *Alcoran*, a considerable number of which his Followers maintain are exactly and literally fulfill'd in every Circumstance: From all which they endeavour to prove the Truth of their Prophet's Mission, the Divinity of his Religion, and the Abrogation of all other Laws inconsistent with it. These are Points I was willing to omit, that I might not give the least Offence to tender and scrupulous Minds, by producing a Train of specious Arguments for the Truth of a Religion, than which none more false was ever propos'd to the Belief of Mankind.

Whoever

Whoever will be at the pains to peruse the following Life, will find the main Strokes of *Mahomet's* delineated, which is all I was concern'd to do.

The LIFE and ACTIONS of MAHOMET.

MAHOMET, *Mohammed*, (a) *Ahmad*, *Abuleasem* (for he goes by all these Names) was born at *Mecca* or *Becca*, a famous City of *Arabia Felix* according to some, but the Metropolis of *Arabia Petraea*, according to others. He was of the Family or Tribe of the *Korashites*, the noblest in all that Country, the Founder of which was *Korais*, descended from *Ishmael*, the Son of *Abraham*, by his Handmaid *Hagar*, an *Egyptian*. All Authors agree, that he was the Son of *Abdallah* the Son of *Abdalmotaleb*, the Son of *Heshem*, the Son of *Abdomonaph*, the Son of

(a) *The Author of the Genealogy of Mahomet says, That his Name is Achmed in Heaven, Muhammed or Mahomet on Earth, and Alvatrazim in Paradise. Hotting. Histor. Orient. pag. 10.*

Cofa, the Son of *Chelab*, the Son of *Morrah*, the Son of *Caab*, the Son of *Lawa*, the Son of *Galeb*, the Son of *Korais*, the first of the Family of the *Korashites*. *Hasbem*, as well as his Father and Grandfather, was Prince of his Tribe, and a Person of great Note thro all *Arabia*: From him the Kindred of *Mahomet* are call'd *Hasbemites*. *Mahomet's* Mother was *Amena*, or *Emina*, the Daughter of *Vahab*, the Son of *Abdomonaph*, the Son of *Zahara*, the Son of *Chelab*, in whom the Lines of *Abdallah*, *Mahomet's* Father, and of *Emina* his Mother, were united. Most Authors trace his Pedegree as far up as *Ismael*; but the Genealogy is so uncertain between *Korais* and *Ismael*, that I did not think it worth while to spend either my own or the Reader's time in so dry and fruitless an Inquiry.

As to the time of his Natiyity, *Elmacinus*, who is of greatest Credit both among the *Arabians* and *Christians*, places it in the 892d year after *Alexander* the Great overcame *Darius* King of *Persia*, which is the year of Christ 571. *Erpenius* places it in the year 580, *Genebrard* in 600; *Joannes Andreas*, and *Kessæus* place it in 620. Indeed we ought not to be surpriz'd at the Disagreement of Authors as to the Date of *Mahomet's* Birth, since there is scarce a great and remarkable Man in Antiquity, whose Birth can be fix'd to a Day, a Month, or even to a Year. And the Birth even of
our

our blessed Saviour, and his holy Apostles, which we are more concern'd to know than that of *Mahomet*, lies under no less Obscurity and Uncertainty than his.

Abunazar writes, that his Mother felt no Uneasiness or Trouble while she was with Child of him, and brought him forth without any Pain. He affirms, moreover, that *Mahomet* was born circumcis'd, and with his Navel-string cut. Others write, that the Angel *Gabriel* not only circumcis'd him, but also cut open his Breast, and purify'd his Heart. "At the same time (says *Abunazar*) the Demons being cast out of the heavenly Orbs, met together, and went to the Devil, to acquaint him with it. Upon which he commanded them to go round the whole Earth, to see what strange thing had happen'd. After they had done so, they came at last to *Mecca*, where they saw a certain House surrounded with Angels, from which there shin'd a Fire that reach'd to Heaven. Being return'd, they acquainted the Devil with what they had seen; by which he understood that *Mahomet* was born."

Albacarius says, that as soon as *Mahomet* was born, all the Images and Idols fell on their Faces to the Ground: That the Water of the Lake *Sava* was diminish'd; and the Brook *Samava* overflow'd: That the sacred Fires of the *Persians* were extinguish'd, and that the Palace of *Cosroes* was shaken.

Stories

Stories apparently borrow'd from the fabulous Legends of some antient Christians, who report the like things to have happen'd at the Birth of our Blessed Saviour.

He adds, moreover, that when *Amena* was near the time of her Delivery, being in the House alone, she heard a great rustling, and saw a white Bird, which touch'd her Womb with its Wings. Then certain all Women in rich Apparel, and breathing a sweet Smell, came in, while the Gates were shut, holding in their Hands Cups made of precious Stones, out of which they caus'd her to drink; after which her Face shin'd with a wonderful Light. Then she heard the Sound of Angels Wings, and their musical Voices, and beheld various Colours, and Birds with red Beaks. While she was wondring at these things, she brought forth *Mahomet*, whom a white Cloud presently hid from her; and in the mean time he was carry'd by Angels round all parts of the Earth and Sea, that so all Men and Devils might know and own him. After this, he was brought to his Mother *Amena*, wrapt in Woollen, and holding three Keys in his Hand; which, by a certain Voice, his Mother understood to be the Keys of Victory, Prophecy, and of the Temple of *Mecca*. Then another Cloud overshadow'd him, and he was carry'd by Angels to the Places where the Prophets and Apostles are said to have been born; and

and a Voice was heard, crying; “ Clothe
 “ him with the Garment of *Adam*, and the
 “ Sublimity of *Noah*, and the Knowledg
 “ of *Abraham*, and the Tongue of *Ishmael*,
 “ and the Comeliness of *Joseph*, and the Pa-
 “ tience of *Job*, and the Voice of *David*,
 “ and the Chastity of *John*, and the Ho-
 “ nourableness of *Jesus*, and the Fortitude
 “ of *Moses*; and bestow on him the Gifts
 “ and Endowments of the Prophets.”

Then three very bright young Men with a Silver Ewer, a Cup made of Emralds, and folded Silk, wash'd the Child seven times; and one of them imprinted the Prophetick Seal betwixt his Shoulders, with a most shining Instrument; then wrapping him in Silk, he put him under his Wings, told him he should be Lord and Intercessor for all Men at the Day of Judgment, and so carry'd him back to his Mother *Amena*.

Upon *Mahomet's* Birth, a great number of People came to congratulate his Mother *Amena*, and his Grandfather *Abdalmotaleb* (for his Father *Abdallah* died two Months before his Son was born, tho some say two Months after, others seven Months, and others three Years after he was born.) On the 7th Day after his Birth *Abdalmotaleb* made a sumptuous Feast to the People of *Mecca*, which lasted three days; and order'd the Remainder to be carry'd into the Woods, for Food to the Birds and Wild-Beasts.

Halima

Halima of *Saad*, a very dry and barren Country, was by divine Appointment pitch'd upon to be Nurse to *Mahomet*; *Amena* having been warned in a Dream to send for her, and *Halima* commanded by an Angel to go to *Mecca* to suckle the young Prophet. When she enter'd into the Chamber where *Mahomet* was, she smelt a sweet Savour, and saw the whole Room fill'd with Light, which was the Light of *Mahomet*; for which cause *Amena* never had occasion for a Lanthorn by Night. *Halima* took the Child, and carry'd him to her own Country; and was congratulated in her Journey by all the Stones, Turf and Trees, upon her good fortune. In her way, she met with an Abbot and forty Christian Monks in his Train, who by the Instigation of the Devil endeavour'd to kill the Child; but he lifting up his Head towards Heaven, the Gates of it were open'd, and Fire came down, which consum'd them all. As soon as *Halima*, with the Child, came to her own Country, the Ground became green, and the Trees, which before were barren, brought forth Fruit; and the Cattle that were before lean and barren, immediately grew fat and fruitful. The People of *Saad* seeing this, conceiv'd a mighty Affection for the Child, especially when they saw him healing the Sick by a touch of his Hand, and performing many wonderful things: For when very little Meat was set before

before him, it increas'd so, that all *Halima's* Family did eat of it, and were satisfy'd.

When he was seven years of Age, he went with his Foster-Brothers, in Shepherds Clothing, to keep *Halima's* Sheep. On a certain day two Men of immense Bigness came to him in the Field, who taking hold of him, carry'd him up to the top of a Mountain; and after they had laid him on the Ground, they cut open his Belly, and pull'd out his Heart, out of which they wrung a black Drop, telling him, that was the Portion *Satan* had in his Body. Then they wash'd it with Water, imprinted upon it a Mark with a shining Instrument, and put it into its own Place again. When this was done, they weigh'd him in a Balance with ten *Arabians*, then with twenty, and at last with all the People of *Arabia*, whom still he overballanc'd.

When *Halima* had wean'd *Mahomet*, she brought him back to his Grandfather *Abdalmotaleb*; but in her way thither she met with a certain Soothsayer or Conjuror, who swoon'd away as she pass'd along with the Child. As soon as he came to himself, he stir'd up those that were with him to fall upon the Child and kill him; but he escap'd out of their hands. When they were near *Mecca*, *Mahomet* was carry'd from *Halima*, by a white Bird, suppos'd to be the Angel *Gabriel*. *Halima* went strait to *Abdalmotaleb*, to acquaint him with what had happen'd;

pen'd; who thereupon went out with all the Neighbourhood to seek him; and at last, after having gone round the *Caaba* seven times, and pray'd to have his Grandson restor'd to him, found him sitting under the Tree of *Mausa*, which bended its Branches, and offer'd him Fruit.

At the eighth year of his Age, his Mother died at *Abava*, in her return from *Medina*. Some write, that when he became a Prophet, he rais'd his Mother, and made her a Believer. Then his Grandfather *Abdalmotaleb* took him home to his own House, who, at his Death, which happen'd next year, committed him to the care of his Uncle *Abutaleb*, a rich Merchant who bred him up in his own Employment. *Mecca* was situated in a very barren Soil, not capable to subsist its Inhabitants; and therefore the best Men in it apply'd themselves to Trade and Merchandize, which they carry'd on into *Syria*, *Persia* and *Egypt*, on Camels Backs; furnishing those Countrys with such Commodities as came to them from *India*, *Ethiopia*, and other Southern Parts: for which Commerce they were advantageously situated, as lying near the *Red-Sea*, where they had the Port *Joppa*, the most convenient for shipping in all those Parts.

As soon as *Mahomet* was of fit Age, his Uncle *Abutaleb* sent him with his Camels into *Syria*; in which Employment he continued till the 25th year of his Age; and then

one of the Chief Men of the City dying, and his Widow, whose Name was *Cadigha* (to whom he left all his Stock, which was of considerable Value) wanting a Factor to manage it for her, she receiv'd *Mahomet* into her Service, upon *Abutaleb* her Kinsman's Recommendation, and offer'd him such advantageous Conditions as he thought fit to accept. In this Employment under her he continued three Years, carrying on a Trade for her at *Damascus* and other Parts; and in the Management of this Charge, he gave her such Content, and so far insinuated himself into her Favour and good Opinion thereby, that about the 28th year of his Age, she gave her self to him in Marriage, being then forty Years old; and from being her Servant, thus advanc'd him to be the Master both of her Person and Estate: which having render'd him equal in Wealth to the best Men in the City, put him in a Capacity of being the Sovereign of it; which his Forefathers had been for several Descents, and of which he was depriv'd by the Misfortune of being left an Orphan during the Life of his Grandfather, who took it to himself.

Father *Marracci* gives us a strange account from the *Arabian* Writers, of what happen'd to *Mahomet* from the time of his first entring into the Service of *Cadigha*, as her Factor, till the Consummation of their Marriage: I shall only relate after him

some

some of the most remarkable things in his Account, to satisfy the Reader's Curiosity, in as few words as I can.

When *Mahomet* undertook his first Journey into *Syria*, in the Service of *Cadigha*, she sat him on a fierce Camel, which no body durst ride, in order to try his Courage; but when the Camel saw him, and heard his Voice, it fell down and saluted the Company, and with an articulate Voice said, "Who is like unto me? for the Lord of the First and the Last hath touch'd my Back with his Hand." *Cadigha* was so well pleas'd with him, that she gave him fine Clothes, and her own Camel, and sent two of her Servants, *Meisera* and *Naschus*, to attend him.

Mahomet went out with the Merchants of *Mecca*, and was defended from the Heat of the Sun by a Cloud form'd on purpose by the hand of the Angel *Gabriel*. He was afterwards led in his way to *Syria* by a certain white Bird which flew before him. *Abugehel*, who was always his mortal Enemy, and attributed all these things to magick Arts, went before him to a Place where the Merchants us'd to halt, and fill'd up a Well there with small Stones and Sand, that *Mahomet* and his Companions might not find Water. But *Mahomet* coming there, and seeing what was done, lift up his Eyes, and mutter'd certain Prayers; upon which immediately all the

little Stones and Sand flew out of the Well with a Noise, and the Water flow'd out in great abundance.

As he was going thro a Wood, he met with a great Dragon, which he commanded to be gone, otherwise he would complain of him to God. The Dragon saluted him, and told him he was one of the Kings of the Demons, by name *Alham*, the Son of *Alhim*, who embrac'd the Faith by the means of *Abraham*, who told him of the coming of *Mahomet*, and of his meeting him in that very place where he had long waited for him: That he was present when Christ ascended into Heaven, and heard him command his Apostles to observe the *Mahometan* Law.

From thence the *Caravan*, or Society of Merchants, went on till they came to a Valley in which there was no Water. But *Mahomet* laying the Palms of his Hands on the Sand, lifting up his Eyes, and muttering certain Words, Water flow'd from his Fingers in such plenty, that the Camels had like to be drown'd.

In the same place he thrust into the Earth some Date-Kernels, cover'd over with his Spittle; which immediately grew up into Trees loaden with ripe Dates, of which they did all eat, and fill'd their Sacks with what remain'd.

Then they came to a Place where was a Monastery, the Governor of which was an Abbot

Abbot call'd *Felix*, surnam'd *Bahira*, the Son of *Junan*, the Son of *Abdulsalib*, who had read the Prophecys concerning *Mahomet* in the Prophets and the Gospel; and he had by him a Volume, written in the days of Christ, in which were contain'd the things that concern'd *Mahomet*. This *Bahira* had lost his Sight by excessive Weeping, thro' the great desire he had of seeing *Mahomet*'s coming. As the Caravan was coming towards the Place, some of the Monks look'd out at the Windows of the Monastery, and saw an extraordinary Light, which ascended from the Face of *Mahomet* towards Heaven. With this they acquainted the old Abbot, who no sooner heard it, but he understood it was *Mahomet*, whose Coming he had so long expected; wherefore he lifted up his Head, and pray'd, saying, "O my God, what Good shall this Beloved one do me, whom I have so impatiently expected, unless thou restore my Sight?" He had scarce said the words, when he saw as well as ever.

There was in that Place a certain Tree, which had been wither'd from the time of Jesus Christ, because there had been no Prophet to sit upon it. *Mahomet* coming at this time, sat down on the Tree, which he had no sooner done, but it became green, flourish'd, and bore Fruit. There was likewise a Well in that Place, which had been dry of a long time; into which *Mahomet*

met no sooner spit, but the Water flow'd into it in great plenty. The Abbot invited *Mahomet* to a splendid Entertainment; and as he brought him thro a low and narrow Gate, the Pillars grew longer, and stood at a greater distance from one another; so that he was not oblig'd to stoop to the Images that were hung before it. As he sat at Table, the Angel *Gabriel* pull'd his Garment from off his Shoulders, so that the Sign of his Prophecy appear'd and shin'd very brightly. *Gennabius*, a celebrated Author writes, that not only *Bahira*, but likewise two other Monks, *Nestorius* and *Adda* bore Testimony to *Mahomet*, both because of the Prophecys concerning him in the Old and New Testament, and of that Light which shone on his Face. This Prophetick Light, they tell us, God first plac'd on *Adam*, to be a Sign of the Prophets that were to be born of him; that this Light descending down to *Abraham*, was from him divided into two; one on the Face of *Isaac*, and the other on the Face of *Ishmael*; that *Isaac's* Light was soon after manifested in the many Prophets who appear'd of his Posterity among the *Children of Israel*; but that which was plac'd on *Ishmael*, was suppress'd and lay hid till the coming of *Mahomet*, on whom it first appear'd.

After this they came to a Market in *Syria*, where all but *Mahomet* having sold their Goods, *Abugehel* began to laugh at him

but

but next day new Buyers coming from the neighbouring Parts, *Mahomet* sold his at double the Rate his Countrymen had done. When the Caravan had vended their Commodities, and dispatch'd all their Business, they return'd from *Syria*, and came on their way to their own City. They rested at a Place near *Mecca*; but *Mahomet* impatient to see his Mistress, mounted his Camel, and went all alone, leaving the rest behind him. As he came in sight of the Mountains of *Mecca* (which he did very quickly, for an Angel sent from God made the long ways short, and the hard and rugged ways soft and smooth) God sent a deep Sleep on him, and commanded the Angel *Gabriel* to take a Tent out of Heaven, which he had fram'd for him two thousand years before he created *Adam*, and spread it over his Head whilst he was asleep. Now this Tent was transparent, being all made of most bright and precious Gems; and it had four Doors at the four Corners. Whilst *Gabriel* was carrying it out of Heaven, all the young Women of Paradise look'd out at the Windows of their Palaces, praising God that he had now sent *Mahomet* into the World: And the Gales of Mercy blew, the Leaves of the Paradisiacal Trees mov'd, and the Birds sung in Heavenly Notes.

In the mean while *Cadigha*, with her Maids, and a Croud of her Woovers, was sitting on an Eminence, from whence she

saw a great Light, and the Tent which was spread over *Mahomet*, surrounded by Angels with Ensigns display'd, and within it she saw *Mahomet* sleeping on his Camel. When he awak'd, the Angels carry'd him to the Gates of *Mecca*, where they left him, and return'd to Heaven. *Cadigha*, who impatiently waited his Coming, receiv'd him with all the Joy and Transport of a passionate Lover, calling him her *Sun*, and her *Beloved*, and singing Love-Songs to him. At her desire he return'd presently to the Caravan, which he had left behind him, to take care of his things, and was carry'd thither in the same Tent by the Angel *Gabriel*, and others of the Heavenly Train, in a few hours. When he came there, he found all things safe, and then return'd to *Cadigha* in all haste, with great Riches and Increase; with which she acquainted her Father *Chavailed*, in order to prepare him to give his Consent to her Marriage with *Mahomet*, which of all things in the World she desir'd most earnestly.

She laid aside her Veil, and most frankly declar'd to *Mahomet*, that she was his Wife and Handmaid, if he pleas'd to accept of her as such. He was very much ashamed and confounded at this Declaration, because he was poor, and she the richest and most powerful Woman in all *Mecca*, and had been twice marry'd before to very considerable and wealthy Men. But she comforted

sed him, and bid him be of good Courage, telling him, that all her Wealth and Riches should be his. The only Stop then to the Consummation of this Match was *Chavailled*, *Cadigha's* Father, who thought it would be dishonourable to his Family and his Daughter. But he was at last prevail'd upon by the importunate Prayers of *Abutaleb*, *Mahomet's* Uncle, the humble Request of *Mahomet* himself, and the bitter Tears and almost Distraction of *Cadigha*. While the Marriage was celebrating with Feasting and Mirth, God commanded the Keeper of Paradise to lead out the Boys and Girls, and clothe them with Festival Garments, and set the Cups in fit order for drinking; he also commanded the young Women with heaving Breasts, and the young Men of the same Age, to be cloth'd with precious Apparel. Then all the Hills and Valleys danc'd for Joy, and precious Ointments were diffus'd thro the whole Earth; so that all Men wonder'd what this meant. Next Morning all the Princes and Great Men of the neighbouring Regions met in *Cadigha's* House, at a sumptuous Feast; which no sooner begun, but a Voice was heard from Heaven, saying, " Now hath God join'd
" in Marriage a pure Man with a pure
" Woman, and a true Man with a true
" Woman!" Thus was the Marriage of *Mahomet* with *Cadigha* celebrated with all Sumptuousness and Mirth. This whole
Account

Account is extracted from Father *Marracci* (a).

Mahomet being now advanc'd to great Power and Wealth, by his Marriage with one of the richest and most considerable Ladies in all *Mecca*; and being naturally very subtle and crafty, ambitious and aspiring, he began to entertain Thoughts of possessing himself of the Sovereignty over his native City, which indeed belong'd to him by Hereditary Right.

The surest way, he thought, to gain this Point, would be to institute a new Religion, and feign a Divine Commission to teach and instruct his Countrymen, and reform the *Jews* and *Christians*, who had corrupted their original Institutions. He was well acquainted with the *Jews* and *Christians* in *Palestine*, *Egypt* and *Syria*; he understood their miserable Divisions, and horrid Persecutions of one another, very often for mere Trifles, or Things that neither Party understood. He had seen the immoral Lives and vicious Practices of those who ought to have set better Examples to others; he was no Stranger to their eternal Contentions and Strugglings for Power and Precedency, their insatiable Avarice, and cruel unrelenting Temper; so that he fancy'd his Design would not meet with much

(a) Vita & Res Gest. Mahom. & Prodrom. ad Refutat. Alcorani.

Opposition on that side: And his own Citizens, he imagin'd, would be apt enough to come into it, because of the Traffick they had with the Professors of the true Religion, which took off much of their Affection and Zeal from the gross Idolatry they had hitherto been addicted to.

In order to carry on this Design, it was necessary to live a more regular and orderly Life than the rest of Mortals, and to chuse a Place fit for Heavenly Exercises and Divine Communications. And therefore in the 38th year of his Age he withdrew himself from his former Conversation, which is said to have been none of the best, and retir'd into the Cave of *Hira*, near *Mecca*, where he pretended to exercise himself in Prayers, Fastings and Holy Meditations, necessary Preparations for Prophecy: and there he is thought to have had his Revelations. On his return home at night he us'd to tell his Wife of the Voices he had heard, the Visions he had seen, and of his Converse with the Angel *Gabriel*; all which at first she look'd upon as the Fancys of a disturb'd Imagination, and the Delusions of the Devil; till at length she was persuaded by a fugitive Monk, then in their House, that *Mahomet* was really call'd to the Prophetick Office, and so she became his first Profelyte. After having led an austere Life for the space of two years, he began to take upon him the Stile of *the Apostle*
of

of God, and in that Character to propagate the Imposture he had been so long projecting.

For four years he did it only among his Friends and Acquaintance; and in that time he converted *Zayd Ebn Hareth* his Servant, and *Ali* the Son of *Abutaleb* his Uncle, who us'd to stile himself the first of Believers, not making any Reckoning of *Mahomet's* Wife and Servant; as knowing that a Man's Wife and Family generally follow the Husband's Religion, especially where the Man governs. His fourth Disciple was *Abubeker*, one of the richest and wisest Persons in *Mecca*: His Example was follow'd by five of the principal Men in the City, viz. *Othman Ebn Affaun*, *Zohair Ebnol Awan*, *Saad Ebn Abu Waccas*, *Abdorrahman Ebn Auf*, and *Abu Obeida Ebnol Jorah*, who were afterwards the principal Generals of his Army, and the chief Instruments of propagating his Empire and Imposture.

After he had gotten these great Disciples, he began openly to publish his Imposture to the People of *Mecca*, in the 44th year of his Age, and publickly to declare himself a Prophet sent by God, to reduce them from the Error of Paganism, and to teach them the true Religion.

He pretended that his Revelations were deliver'd to him by the Angel *Gabriel*, who had a Commission from God so to do. He often fell into Trances upon the Angel's delivering

livering God's Messages to him (not being able to bear the Splendor of his Countenance) which his Enemys gave out were Fits of the Falling-Sickness.

Those Tremblings, Quakings, Tossings of the Head and Limbs, which we read *Mahomet* was subject to, may well be suppos'd to have been just such Convulsions, Agitations and fanatical Throws as have seiz'd many Enthusiasts, and particularly our Quakers at their first appearing, and the late *French* Prophets among us. The *Roman* Historian, speaking of a most horrible Enthusiasm that broke out in *Rome* long before his Days, describes this Spirit of Prophecy: *Viros veluti mente captâ, cum jactatione fanatica corporis vaticinari.* The *Alcoran*, which is the Bible of the *Mahometans*, is a compleat Collection of those Revelations, the Original of which is said to be kept in the Archives of Heaven, a Copy whereof the Angel *Gabriel* brought to *Mahomet* Chapter by Chapter, according as occasion requir'd it should be publish'd to the People. These Collections *Mahomet* laid up in a Chest, which he call'd the Chest of his Apostleship, in imitation of the Ark or Holy Chest among the *Jews*, in which the authentick Copy of their Law was deposited. This Chest was left in the keeping of *Haphsa*, one of his Wives; and out of the Papers contain'd in it, was the *Alcoran* compil'd and collected into one Book by *Abubeker*,

ker, the immediate Successor of *Mahomet*, who likewise had recourse to the Assistance of those who remember'd what the Impostor had taught them; many of the Papers being so defac'd, that they were not to be read. When the Work was compleated, he caus'd the Original to be laid up again in *Haphsa's* Chest, and then deliver'd out Copys of it among his Followers. When *Othman* came to be Caliph, he found the Copys which were abroad so corrupted and variously read, that he was forc'd to call them all in, and order new Copys, exactly agreeing with the Original, and all the spurious ones to be destroy'd, which was done very carefully. He order'd four Copys to be written out fair, and deposited the first of them at *Mecca*, the second at *Medina*, the third he sent into *Erack* or *Chaldea*, and the fourth into *Syria*. The three first were after a while all lost; but the last of them, several Ages after, was said to be preserv'd at *Damascus*, in a Mosque there, which had formerly been the Church of *St. John the Baptist*. This was done in the 32d year of the Hegira, *Anno* 652. 21 years after the Death of the Impostor; since which time the Book hath undergone no other Correction.

On his first appearing publicly, the People laugh'd at him for the Ridiculousness of his Pretence; some calling him a *Sorcerer* and a *Magician*, others a *Liar*, an *Impostor*,

tor, and a *Teller of old Fables*; so that for the first year he got nothing but Scorn and Contempt. But not discourag'd at this reception of his Message, he, by his dextrous Management, surmounted all the Difficultys which so bold an Imposture, at the first venting of it, must necessarily be liable to; and several other new Profelytes join'd themselves unto him, among whom was *Omar Ebno'l Chattab*, then a considerable Man in the City, and afterwards his second Successor. His Example was soon follow'd by several others; so that in the fifth year of his pretended Mission he had increas'd his Party to the number of Thirty Nine, and himself made the Fortieth.

The idolatrous *Arabians*, jealous of a Design against their Gods, and the Magistrates afraid of a Revolution in the Government, combin'd together to cut him off. But *Abu-taleb* his Uncle, tho a Heathen, by the Providence of God, as they imagine, defended and protected him in his Imposture from all the Attempts of his Enemys; and therefore he went boldly on in preaching to the People in all the publick Places and Assemblies of the City. The Scope of his Sermons was to press the Belief of the Unity of God, to exhort to the Worship and Adoration of him, to forsake the Worship of Idols, to practise Moral Dutys and Vertues, together with the Observation of certain Heathen and Jewish Rites, in which consisted

sifted the whole of his new-forg'd Religion. But the main Arguments he made use of to delude Men into this Imposture, were his Promises and Threats, as being those which easiest work on the Passions of the Vulgar. He told those who should believe in him, " That they should enter into pleasant Gardens, where many Rivers flow, " and many curious Fountains continually send forth most pleasing Streams, " which they should repose themselves on " most delicious Beds adorn'd with Gold " and Precious Stones, under the shadow " of the Trees of Paradise, which should " continually yield them all manner of " delicious Fruits ; and that there they " should enjoy most beautiful Women, " pure and clean, having large black Eyes, " and Countenances always fresh, and white " as polish'd Pearls ; who should not cast " an Eye on any other but themselves, with " whom they should enjoy the continual " Pleasures of Love, and solace themselves " in their Company with amorous Delights " to all Eternity ; drinking with them most " delicious Liquors, and most savory and " pleasant Wines, without being ever intoxicated or overcharg'd by them ; which " should be administred to them by beautiful Boys, who should be continually running round their Beds to serve them up " to them in Cups of Gold, and Glasses " fix'd on Diamonds."

On

On the contrary, the Punishments which he threaten'd to all that would not believe in him, were, " That they should drink
 " nothing but boiling and stinking Water,
 " nor breathe any thing else but exceeding
 " hot Winds (things most terrible in *Ara-*
 " *bia*) That they should dwell for ever in
 " continual Fire, excessively burning, and
 " be surrounded with hot and salt Smoak
 " as with a Coverlid: That they should
 " eat nothing but Briars and Thorns, and
 " the Fruit of the Tree *Zacon*, which
 " should be in their Bellies like burning
 " Pitch." By these Promises and Threats
 (agreeable to the Notions the Country had
 of the greatest Happiness and the greatest
 Misery) he allur'd some, and frighten'd
 others into the Snare he had laid for them,
 among whom were his two Uncles *Hamza*
 and *Al Abbas*. Notwithstanding the Ef-
 fect those Promises and Threats wrought,
 yet there were a great many who boldly
 stood out, and demanded to see a Miracle
 from him, telling him, " That *Moses* and
 " *Jesus*, according to his own Doctrine,
 " wrought Miracles to prove their Mission
 " from God ; and that therefore if he
 " would be credited in what he told them,
 " he must work Miracles too." But he
 endeavour'd to evade all the Force of their
 Objection, by telling them, " That he had
 " already given manifest Signs to those
 " who did not by their Unbelief render
 b " them"

“ themselves unworthy of the same: That
“ the Design of his Coming was not so
“ much to work Miracles, as to preach the
“ Truth: That *Jesus Christ* had several
“ times refus’d to work Miracles, and
“ profess’d he could do no mighty Works
“ amongst his Countrymen, because of
“ their Unbelief. And that therefore his
“ Countrymen, who look’d upon him as a
“ Magician and a Sorcerer, had no reason
“ to expect Miracles from him, so long as
“ they continu’d in that Temper of Mind;
“ because tho he should work Miracles be-
“ fore them, yet they would be apt to im-
“ pute them to Magick, or the Power of
“ the Devil, if they had not a firm and
“ strong Faith to believe them to be the
“ Effects of a Divine Power: That Mira-
“ cles were not of their own nature able
“ to convince Men of the Truth of any
“ Doctrines: That the Prophets and Apo-
“ stles had wrought many Miracles before
“ Multitudes, who nevertheless persisted
“ in their former Errors and Superstitions:
“ That many false Prophets, in all Nations
“ and Ages, had the power of working
“ Miracles; and that the Priests and Pro-
“ phets of all Religions laid claim, and al-
“ ways appeal’d to their Miracles for the
“ Truth of the Doctrines which they
“ taught: So that Miracles could be no
“ distinguishing Mark, or certain Evidence
“ of the Truth and Divinity of any Re-
“ ligion.

“ligion. That those whom God had or-
 “dain’d to believe, should believe without
 “Miracles; and those whom he had not
 “ordain’d to believe, should not be con-
 “vinc’d, tho all those Miracles should be
 “wrought in their Sight which they re-
 “quir’d; and that therefore they were to-
 “tally needless. And, lastly, that for his
 “own part he was but a Man, and there-
 “fore could do nothing without Assistance
 “from above, more than other Prophets
 “who had gone before him, who were
 “oblig’d to wait for the Concurrence of
 “a Divine Power, in order to work Mi-
 “racles, which God was pleas’d sometimes
 “to deny, because of the Perverseness and
 “Unbelief of those who sought after Mi-
 “racles.” This is the Substance of *Maho-*
met’s Answers scatter’d up and down the
Alcoran, which he made to the Objections
 of his Adversarys on several occasions.

Some *Mahometan* Doctors, who are not
 satisfy’d of *Mahomet’s* having wrought any
 Miracles, endeavour’d to save his Credit,
 by telling us, “That the Magicians of
 “*Egypt* (and other Parts in the *East*)
 “wrought Miracles, which only serv’d to
 “confirm the People in a false Religion;
 “and that all the Miracles which *Moses*
 “wrought, were not able to convert the
 “*Egyptians* from their vain Superstition to
 “the true Religion. That Miracles are so
 “far from being useful and necessary, that

“ they are hurtful and pernicious, because
 “ there are more Miracles going in the
 “ World to establish and confirm false Re-
 “ ligions, than the true one ; and that
 “ therefore if People will be govern’d by
 “ Miracles, the most part of the World
 “ will be led into the absurdest Religions :
 “ for the more absurd any Religion is, the
 “ more Miracles are wanting to support
 “ and keep it in countenance ; and the
 “ more numerous will be the Miracle-
 “ mongers, and the greater Credit and
 “ Authority will they have.”

They say, moreover, “ That instead of
 “ all Miracles is the *Alcoran* ; for that an
 “ illiterate Man should be able to compose
 “ a Book, which, for Stile and Language,
 “ is the Standard of Elegancy and Polite-
 “ ness in the *Arabick* Tongue, is to them
 “ equivalent to all the Miracles of the Pro-
 “ phets and Apostles ; and that therefore
 “ it must have come from God.” To this
 purpose, *Mahomet* himself often challenges
 both Men and Devils to compose a Book, or
 Chapter, or Verse, like the meanest Chap-
 ter or Verse in the *Alcoran*.

But to show what inconsistent Pretences
 Men will have for Principles they embrace
 either out of Interest or Education, there
 are other Doctors among the *Mahometans*,
 and those not of the meanest Rank, who
 maintain, that *Mahomet* wrought a great
 many Miracles, which they endeavour to

make out by the following Arguments. They grant indeed, that *Mahomet* own'd he was not able to work Miracles of himself; but at the same time they say, " That " no Prophet could ever work Miracles " any more than he, unless he was assisted " by a Divine Power, which he was not " always to expect when he thought it necessary; but that Providence sometimes " deny'd that Power for wise and hidden " Reasons." But that he really wrought Miracles, they think is without all doubt, when they tell us, " That the Miracles of " *Mahomet*, and his Followers, have been " recorded in innumerable Volumes of the " most famous, learned, pious and subtle " Doctors of the *Mahometan* Faith, who let " nothing pass without the strictest and severest Examination, and whose Tradition therefore is unexceptionable among " them. That they were known throughout all the Regions of *Arabia*, and transmitted by common and universal Tradition from Father to Son, from Generation to Generation. That the Books of Interpreters and Commentators on the *Alcoran*, the Books of Historians, especially such as " give an Account of *Mahomet's* Life, Battles, and other Actions; the Books of " Annalists and Lawyers; the Books of " Mathematicians and Philosophers; and " last of all, the Books of both Jews and " Christians concerning *Mahomet*, are full of

“ his Miracles. That if the Authority of
“ so many great and wise Doctors be deny’d,
“ then, for their part, they cannot see but
“ an universal Scepticism as to all other Ac-
“ counts of Miracles must obtain among
“ People of all Persuasions. For Autho-
“ rity being the only Proof of Facts done
“ out of our Time, or out of our Sight;
“ if that is deny’d, there is no way to come
“ to the Certainty of any such, without
“ immediate Inspiration; and all Accounts
“ of Matters recorded in History must be
“ doubtful and precarious.”

That these Storys of his Miracles may receive the greater Weight and Credit, they say; “ That such as forged any Miracles for his, which he really did not, lay under a hearty Curse from their Prophet; it having been always commonly receiv’d among them, that *Mahomet* denounc’d Hell and Damnation to all those who should tell any Lyes of him. So that none who believ’d in *Mahomet* durst attribute Miracles to him which he was not concern’d in; and those who believ’d not in him, would never give him the Honour of working any, even supposing he had done so.”

The *Moammerites*, a famous Sect among the *Mahometans*, and the *Myficks*, who are very numerous, and in great Esteem in *Turky*, not convinc’d by the Force of these specious and legendary Reasons, and sensible

ble of the Difficultys and Uncertaintys that attend all traditional Facts, maintain;
“ That God can never discover himself
“ with Certainty any other way, than by
“ speaking to the Reason and Understand-
“ ing of Men, and revealing himself im-
“ mediately to the Mind of every particu-
“ lar Person: For if we depend, say they,
“ on Oral Tradition, we lay our selves o-
“ pen to the greatest Falsitys and Imposi-
“ tions; there being nothing so liable to in-
“ finite Changes and Alterations, number-
“ less Mistakes, Additions and Substrac-
“ tions, according as Mens Opinions vary
“ by the Change of Times and Circum-
“ stances. Nor are Books more exempted
“ from such Doubtfulness and Uncertain-
“ ty; since we find so much Disagreement
“ among Books wrote by different Men,
“ in different Parts, and different Ages,
“ and even among the different Books of the
“ same Men. But suppose, continue they,
“ we should resolve all our Faith into the
“ sole Text of the *Alcoran*, the Difficulty
“ and Uncertainty will still remain, if we
“ consider how many Metaphors, Allego-
“ rys and other Figures of Speech; how
“ many obscure, ambiguous, intricate and
“ mysterious Passages are to be met with in
“ this infallible Book; and how different
“ are the Opinions, Expositions and Inter-
“ pretations of the most subtle Doctors and
“ learned Commentators on every one of
b 4 “ them.

“ them. The only sure way then, add
 “ they, to come to the certain Know-
 “ ledg of the Truth, is to consult God
 “ himself, wait for his Inspirations, live
 “ just and honest Lives, be kind and bene-
 “ ficient to all our Fellow-Creatures, and
 “ pity such as differ from us in their Opini-
 “ ons about the Authority, Integrity and
 “ Meaning of the *Alcoran*.”

There are, besides those we have spoken of, a great many Persons of Note and Figure in *Turky*, who call themselves the *Mu-zerim*, which is to say, *we have got the Secret*, and of whom there is no small number of the first Rank for Birth and Offices at *Constantinople*: These are well vers'd in all the *Arabick* Literature, and their Secret is, that they reject the whole Frame of the *Mahometan* Religion; and indeed, by their way of reasoning, seem to deny the Certainty, Usefulness and Necessity of all Revelation in general. As to the *Alcoran*, they say, “ ’Tis
 “ impossible to prove who was the Author
 “ of it: For what tho *Mahomet* and his Fol-
 “ lowers maintain he got it Chapter by
 “ Chapter, as occasion requir'd, from the
 “ Angel *Gabriel*, if no other Proof can be
 “ given for this but their bare word? Who
 “ can prove that *Mahomet* did not impose
 “ on his Disciples by his pretended Holi-
 “ ness, so as to make them believe that he
 “ had familiar Converse with God and the
 “ Angel *Gabriel*, when really he had not;
 “ and

“ and engage them to venture their Lives
 “ in the Defence, and for the Propagation
 “ of the holy Cheat? Who can tell but that
 “ *Mahomet*, who acted his Part so naturally,
 “ and to the Life, was first impos’d upon
 “ himself, and took the Delusions, Reveries
 “ and Dreams of his own Brain for Divine
 “ Inspirations? Besides, Do not many Au-
 “ thors of the best Note affirm, that *Maho-*
 “ *met* employ’d a *Jewish* Rabbi of *Persia*,
 “ call’d *Abdia ben Salon*, or *Abdollah*, and a
 “ Christian Monk nam’d *Bahira*, and not
 “ *Sergius*, as is falsely pretended, to compose
 “ his *Alcoran*, in imitation of the Founders
 “ and Apostles of the *Jewish* and *Christian*
 “ Religions; who left Books, by which
 “ their Followers were to be govern’d?
 “ But supposing those Papers, out of which
 “ the *Alcoran* was compos’d, to have been
 “ deliver’d by the Angel *Gabriel* to *Maho-*
 “ *met*; yet it is well known in what Disor-
 “ der and Confusion *Abubeker*, *Mahomet*’s
 “ immediate Successor, found them; tho
 “ ’tis not so well known that he was infalli-
 “ bly guided in disposing of them in their
 “ due Order, when he collected them into
 “ one Volume. Nor can it be prov’d, that
 “ *Othman* (or any number of Men) had a
 “ Right and Authority, or an infallible In-
 “ spiration, to warrant his calling in and
 “ correcting the Copys of the *Alcoran*, after
 “ they had undergone many Corruptions
 “ and various Readings. But supposing,
 “ add

“ add they, all these Difficultys to vanish,
“ and that the *Alcoran* contain'd the Will of
“ God to Mankind, and that it were not
“ liable to Corruptions, by Interpolations
“ and various Readings (which indeed it
“ is freer from than any Book that ever yet
“ appear'd) yet it is plain, it can never be
“ reckon'd a certain and infallible Rule of
“ Principles and Manners, so long as there
“ are so many Obscuritys and Difficultys
“ in almost every line of it, which must
“ render it so far useless, foolish and vain:
“ for to what purpose should God reveal a-
“ ny thing to Men, which they can neither
“ be the wiser nor the better for? The
“ Thought is highly injurious and reflecting
“ on the Wisdom and Goodness of that
“ God, who is suppos'd to talk unintelligi-
“ bly, only to stupify and amaze poor Mor-
“ tals, and get Fame and Glory by utter-
“ ing such profound Wisdom, as is in-
“ comprehensible even to the wisest; lest
“ forsooth, if they perfectly understood
“ him, they should be so vain as to ima-
“ gine themselves as wise as he. If we are
“ refer'd to Note-writers, Commentators,
“ Interpreters, and Expounders of the *Al-*
“ *coran*, we are then most certainly involv'd
“ in numberless Difficultys, by reason of
“ the various and disagreeing Opinions,
“ and different Senses and Interpretations
“ of those learned Clerks on almost every
“ Verse. But if we must list our selves un-
“ der

“ der the Banner, and swear to the Prin-
“ ciples of any one Doctor, or certain Set
“ of Doctors, and resolve to follow them
“ whithersoever they shall please to lead us,
“ ’tis but reasonable to demand a sight of
“ their *Letters-Patent* and Credentials, to
“ inquire into their Commission and Autho-
“ rity, before we preclude our selves from
“ all further Examination ; lest our Faith
“ should appear to be founded only on the
“ impudent and bold Pretences of these
“ Spiritual Guides, and Ghostly Teachers,
“ and not on God, who alone neither will
“ nor can deceive. Besides, say they,
“ granting the *Alcoran* to be perfect, plain,
“ genuine, and intelligible ; yet it can ne-
“ ver be an universal Rule to all Mankind,
“ because nothing can be an universal Rule
“ but what is universally understood ; that
“ is, no Book can be any more than a par-
“ tial Rule, unless the Language in which
“ it was wrote was such, as that all Man-
“ kind were able to understand it, and had
“ access to the Divine Book wrote in that
“ Language. Nor will it mend the mat-
“ ter, to tell us, that those who understand
“ not the Original, may consult Transla-
“ tions ; unless it could be prov’d, 1st.
“ That these Translations are as exact and
“ infallible as the Original. And, 2^{ly}. That
“ all People of all Nations may have them
“ in their own Native Tongue as soon, and
“ as often as is necessary for their Informa-
“ tion

“ tion about all the essential Points of that
“ suppos’d reveal’d Law; which never did,
“ nor never can happen. From whence
“ they conclude, That it is impossible that
“ any Doctrine or Law, contain’d in a
“ Book, should become an universal Law
“ or Doctrine to all Mankind; unless he,
“ who promulgates that Law or Doctrine,
“ should please to publish it to all Nations
“ in a Language they understood, and the
“ poorest and meanest might be able to
“ come at that Book, as well as the richest
“ and greatest. Now supposing, say they,
“ God should send such a Book into a parti-
“ cular Nation, and neglect all other Na-
“ tions on Earth; this would highly reflect
“ on his Justice and Goodness, make him
“ (what he never can be) a most partial
“ Being; especially if the Principles of
“ those be true, who maintain, that all
“ who are unacquainted with the *true Reli-*
“ *gion*, which is contain’d only in the Book
“ of God, shall, after this Life, notwith-
“ standing their invincible Ignorance, be
“ condemn’d to a State of eternal Misery
“ and Pain. But if this Principle is given
“ up, and it be granted, that one may be
“ sav’d, without having heard or known
“ the great Mysterys of Revelation, pro-
“ vided he observe the Dictates of Consci-
“ ence, Reason, and Natural Religion,
“ then all *Reveal’d Religion* is unnecessary
“ and superfluous; and all the Disputes,
“ Hatred,

“ Hatred, Massacres and Bloodshed ex-
 “ ercis’d on those of different Religions,
 “ and on the different Sects of the same
 “ Religion, would tempt one to think it
 “ had been better to have follow’d Nature,
 “ instead of running mad after the vain
 “ Superstitions, and pretended Revelations
 “ of grave and solemn Impostors. And
 “ whereas ’tis pretended, That the Mira-
 “ cles and Doctrines mutually prove the
 “ Truth of each other, and that both shew
 “ the Certainty and Divine Authority of
 “ the *Mahometan* Religion: It is answer’d
 “ by the *Muzerim*, That there cannot be a
 “ more fallacious Argument than this:
 “ For what Religion is there, that ever
 “ made any Figure and Noise in the
 “ World, that does not lay Claim to
 “ splendid Miracles, and holy Doctrines,
 “ which they think mutually strengthen
 “ each other? The most absurd and un-
 “ intelligible Doctrines in any Religion,
 “ have always been esteem’d the most sa-
 “ cred and divine by the blind Votarys of
 “ that Religion; and pretended Miracles
 “ have been multiply’d without number,
 “ to beget a firm Belief of these Doctrines.
 “ We find therefore, that the most absurd
 “ are always the most stiff and zealous Be-
 “ lievers, and greater Sticklers for what
 “ they own to be incomprehensible (and
 “ therefore for what might have been false,
 “ notwithstanding any thing they knew to
 “ the

“ the contrary) than for the great and necessary Precepts of Morality and Natural Religion, the only true and certain Foundation of all good Thoughts, and worthy Actions.” I have been the longer in representing the Principles of these Scepticks, that it might appear what Affinity and Agreement there is betwixt their Sentiments, and those of their Brethren among us, the modern Deists; and to shew how far the most learned and wise wander from the Truth, when they are not directed and govern’d by the Light of Divine Revelation.

But to resume the Thread of our Story; In the eighth Year of his pretended Mission, *Mahomet’s* Party growing formidable at *Mecca*, the City pass’d a Decree, forbidding any more to join themselves to him: But this did him no manner of harm, so long as his Uncle *Abutaleb* liv’d; but he dying within two Years after, and the chief Government of the City falling into the hands of *Abu Sophian*, of the House of *Ommia*, then one of his most violent Opposers, his Enemys laid hold of this Advantage, and by their violent Opposition against him, hinder’d any new Profelytes from joining him, and made several of his Followers draw back and desert him. About the same time also died his Wife *Cadigha*, after she had liv’d with him the space of two and twenty Years; which was no small Discouragement and Mortification to him in carrying on his
ambitious

ambitious Designs. But to make up that Loss, and to encrease and strengthen his Party, he took two other Wives in her stead, *Ayesha*, the Daughter of *Abubeker*; and *Sewda*, the Daughter of *Zama*; and a while after he added to them *Haphsa*, the Daughter of *Omar*: whereby making himself Son-in-Law to three of the principal Men of his Party, he did by that Alliance the more firmly tie them to his Interest, and encourag'd others to come over to him.

In the 12th year of his pretended Mission, is plac'd the *Mesra*, that is, his famous Night-Journey from *Mecca* to *Jerusalem*, and from thence to Heaven; of which he gives an account in the 17th Chapter of his *Alcoran*. Which (how absurd soever it be, yet) being firmly believ'd, as a main Article of their Creed, by all that profess the *Mahometan* Faith, and set down in all the Books of their Authentick Traditions, I shall give the Reader an Account of it in as exact and succinct a manner as I can.

At Night, as he lay in Bed with his best beloved Wife *Ayesha*, he heard a knocking at his Door; whereon arising, he found there the Angel *Gabriel*, with seventy pair of Wings, whiter than Snow, and clearer than Chrystal, and the Beast *Alborack* standing by him, on which the Prophets us'd to ride, when they were upon any Expedition that requir'd haste. *Mahomet* describes it to be as white as Milk, and of a mixt nature between

between an Ass and a Mule, and of that extraordinary Swiftneſs, that its Motion was as ſwift as that of Lightning, from whence it had its Name; the word *Alborack* in *Arabick* ſignifying Lightning. The Angel ſaluting him very civilly in the name of God, told him, he was ſent to bring him to Heaven, where he ſhould ſee ſtrange Myſterys, which were not lawful to be ſeen by any other Man; and then bid him get upon the *Alborack*. But the Beaſt would not let him mount, till *Mahomet* had pray'd for him, and promis'd him a Place in Paradise, and then he receiv'd him very quietly; and in the twinkling of an Eye, *Gabriel* guiding the Bridle, he carry'd him from *Mecca* to *Jeruſalem*, where at the Gate of the Temple, all the Prophets and Saints departed, appear'd and ſaluted him; and from thence attending him into the chief Oratory, where he pray'd twice, they deſir'd him to pray for them, and then departed. Whereon *Mahomet*, with the Angel *Gabriel*, going out of the Temple, found there a *Ladder of Light* ready fix'd for them, which they immediately aſcended, leaving the *Alborack* there tied at a Rock till their Return.

They went on in their Journey, till they arriv'd at the *First Heaven*, into which the Porter admitted them, after being told who they were, and what was their Buſineſs. This firſt Heaven, he tells us, was all of
pure

pure Silver, adorn'd with Stars, hanging by Chains of Gold, in which the Angels kept Guard, to hold off the Devils, lest they should overhear, and know what was there done. At his Entrance he found an *Old decrepit Man*, whom he knew to be our first Father *Adam*, who immediately embrac'd him, giving God thanks for so great a Son, and then recommended himself to *Mahomet's* Prayers: As he enter'd further, he saw a Multitude of Angels, of all manner of Shapes (*b*); some in that of *Men*, some in that of *Birds*, and others in that of *Beasts* of all Sorts: And among those that appear'd in the several Shapes of *Birds*, he saw a Cock as white as Snow, having his Wings all bedeckt with *Pearls* and *Carbuncles*, and of so prodigious a Bigness, that his Feet standing upon the *first Heaven*, his Head reach'd up to the *Second*, which was at the Distance of five hundred Years Journey from it, according to the rate we usually travel here on Earth. But others hyperbolizing much higher, tell us, that the Head of this Cock reacheth up thro all the *seven Heavens*, as far as the Throne of God: This Cock, the Impostor tells us, is the

(*b*) The Impostor seems to have had in his View Rev. 4. 6, where it is said — And in the midst of the Throne, and round about the Throne, were four Beasts full of Eyes, before and behind: And the first Beast was like a Lion, and the second Beast like a Calf, and the third Beast had a Face as a Man, and the fourth Beast was like a flying Eagle: As also the 1st and 10th Chapters of Ezekiel;

Chief Angel of the Cocks; and that he joins with God every Morning in singing an holy Hymn; and that his Crowing then is so loud, that all hear it in Heaven and Earth, except Men and Fairys; and then all the other Cocks that are in Heaven and Earth crow also. The *Talmudists* have such another Story, in the Tract *Bava Bathra* of the *Babylonish Talmud*, of a prodigious Bird call'd *Ziz*, which standing on the Earth reaches to Heaven with his Head, and with the spreading of his Wings darkens the whole Orb of the Sun, and causes a total Eclipse thereof. This Bird the *Chaldee Paraphrast* on *Psal.* 50. 11. and 80. 14. says is a Cock, which he describes of the same Bigness, and tells us, that *he crows before the Lord*. And the *Chaldee Paraphrast* on *Job* also speaks of him, and of *his Crowing every Morning before the Lord*, and that *God giveth him Wisdom for this Purpose*. As to the other Angels, *Gabriel* told *Mahomet*, that they were Angels who did from thence intercede with God for all living Creatures on the Earth: That those in the Shape of Men interceded for Men; those in the Shape of Beasts interceded for Beasts; and those in the Shape of Birds interceded for Birds, according to all their several kinds.

From the *first Heaven*, he ascended into the *Second*, which was all made of pure Gold: From the *Second* he ascended into the *third Heaven*, which was made of pre-
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tious Stones: From hence he ascended into the *fourth Heaven*, which was all of *Emerald*: From hence he ascended into the *fifth Heaven*, which was made of *Adamant*: From that he ascended into the *sixth Heaven*, which was all of *Carbuncles*: The Distance of each of these Heavens from one another is five hundred Years Journey. In the second Heaven, *Mahomet* met *Noah*; in the third *Abraham*; in the fourth *Joseph*, the Son of *Jacob*; in the fifth *Moses*, and in the sixth *John the Baptist*, who all recommended themselves to his Prayers. In each of these Heavens he saw one Angel, who reach'd from that in which he stood to the next above him; and as he ascended, he found that the *Heaven* to which he came was twice as well planted with Inhabitants as that which he had left.

From the *sixth Heaven*, *Mahomet* ascended into the *seventh Heaven*, which was all made of *Divine Light*, and here he found *Jesus Christ*; where it is to be observ'd, he alters his Stile. For he saith not that *Jesus Christ* recommended himself to his Prayers, but that he recommended himself to *Jesus Christ*, desiring him to pray for him; whereby he acknowledges him certainly to be the greater. But it was his Usage, thro the whole Scene of his Imposture, thus to flatter the *Christians*. Here he found a much greater number of Angels, than in all the other *six Heavens*; and among them one

extraordinary Angel, having seventy Thousand Heads, and in every Head seventy Thousand Tongues, and every Tongue praising God continually with seventy Thousand distinct Idioms Night and Day. The Angel *Gabriel* not daring to go any farther, left *Mahomet* to ascend to the Throne of God all alone, which he says he perform'd with great Difficulty, passing thro Waters and Snow, till he came to a Place where he heard a Voice saying, O Mahomet, *salute thy Creator* : From whence ascending higher, he came into a Place where he saw a vast Expansion of Light, of that exceeding Brightness, that his Eyes could not bear it; and this was the Habitation of the Almighty, where his Throne was plac'd; on the right side of which, he says, God's Name and his own were written in these Arabick Words *La ellah ellallah Mohammed resul ollah*; that is, *There is no God but God, and Mahomet is his Prophet*; which is the Creed of the *Mahometans*: Which Words also, he says, he found written upon all the Gates of the *seven Heavens*. Being approach'd to the Presence of God, as near as within two Bowshots, he tells us, he saw him sitting on his Throne, with a Covering of seventy Thousand Veils before his Face; that on his drawing thus near, in token of his Favour, he put forth his Hand, which was so exceeding cold, that it pierc'd to the very Marrow of his Back, and he could not bear it.

it. After having convers'd familiarly with God, who reveal'd a great many Mysterys to him, and confer'd on him several Privileges over the rest of Mankind, he return'd to the Angel *Gabriel*, who tarry'd for him; and was led by him again thro' all the *seven Heavens*, and set on the *Alborack's* Back, which, being guided by the Angel, brought him from *Jerusalem* to *Mecca*, and all this in the tenth Part of one Night.

Whoever considers this extravagant and ridiculous Fable in all its Circumstances, will easily imagine, that the Impostor had in View some Descriptions in the Holy Scripture, which he strangely perverted, and blended with them certain Rabbinical Fictions, and the wild Fancies of his own distemper'd Brain. He had in his Eye, I suppose, the Apostle *Paul's* being caught up to the third Heaven, or Paradise, where he heard and saw things, which it was not lawful for a Man to utter (c); and the Description of the Heavenly *Jerusalem*, in the *Revelation*, by *John* the Divine, (d) who tells us, it is a great City surrounded with a great and high Wall made of Jasper, with twelve Gates, each of which is an entire Pearl, where twelve Angels continually wait. This City is of a square Figure, extended twelve Thousand Furlongs in Heighth, Breadth and Length. The

(c) 2 Cor. 12. 2, 3, 4, &c.

(d) Rev. Chap. 21, 22.

Houses and Street of this glorious City are all of pure Gold, and the twelve Foundations of the Wall which encompasses it, are adorn'd with all manner of precious Stones. Out of the Throne of God, which is furrounded with a Rain-bow like an Emerald, flows a pure River of the Water of Life, clear as Chrystal. In the midst of the Street of the City, and of either side of the River, grows the Tree of Life, which bears twelve manner of Fruits, and yields her Fruit every Month. This Account of Paradise, deliver'd by an inspir'd Writer, understood in a Literal Sense, and enlarg'd by some *Jewish* Fictions, probably gave occasion to the whole fabulous Narration of *Mahomet's* Night-Journey. Thus we see how carnal Men corrupt the Holy Mysterys reveal'd in the Divine Oracles, when they would explain them according to the Letter, and by the Rules of human Grammar and profane Criticism. These Rules are very usefully employ'd about finding out the Sense and Meaning of Pagan and Un-inspir'd Authors: But what is conceiv'd and dictated by Divine Wisdom, can never be perfectly, fully, and infallibly understood and explain'd by human Wit, unless guided and assisted by the same unerring Spirit that first deliver'd it by Inspiration. Nay the Holy Ghost often delivers things that are to be understood in a quite different, and even opposite Sense to what the

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the Words, in which they are conceiv'd, do properly signify in their common Acceptation among Men. Thus we are told of Rivers, Fruits, Gold and precious Stones, in the heavenly Paradise; and yet it is certain, there are neither Rivers, Fruits, Gold, nor precious Stones in that blessed Place. The Language of the Holy Ghost, in the Writings of the Prophets and Apostles, is very unlike that of the Philosophers and Orators. The Inspired *speak not in the words which Man's Wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural Man receiveth not the things of the Spirit of God: for they are Foolishness unto him; neither can he know them, because they are spiritually discern'd.* 1 Cor. 13. 14. But to return:

On Mahomet's relating this extravagant Story, some laugh'd, others took Indignation at him, many of his Followers left him, and many more would have follow'd their Example, unless *Abubeker* had vouch'd the Truth of it: for which he had ever after the Title of *Affadick*; that is, *the Just*, because of the extraordinary Merit of his Faith in this Particular. And at this day, that Journey is as firmly believ'd by every *Orthodox Mussulman*, as any thing in the Gospel is by the best Christian; and that not in an *Allegorical*, but in a *Literal* Sense. His Design in relating and publishing this Story, seems to have been to try the Sup-

pleness of his Followers Faith, to please the Fancys of the Vulgar, who are naturally inclin'd to believe, and be highly delighted with strange and unaccountable Storys, and to gain that Esteem and Credit, which one, suppos'd to have convers'd so familiarly with his Creator, must be thought to deserve. For he was sure, that if they could once believe this Story, they would receive and swallow down, as Divine and Infallible, whatever he should tell them afterwards. But I am inclin'd to think, from his endeavouring to impose such a monstrous Story on his Followers, that he was really deceiv'd himself by some Dream or Vision.

After his publishing this Fiction, and the Revolt of so many of his Disciples as happen'd thereon, his Adversarys increas'd, so that he could not protect his Followers, but was forc'd to send near a Hundred of them to *Nagash* King of *Ethiopia*, under *Giaapher* his Cousin; where *Mahomet's* Letters obtain'd their Protection, notwithstanding two of the principal Men of *Mecca* were sent after them to demand them to be deliver'd up: and some say that *Nagash* himself embrac'd the *Mahometan* Faith, and sent many rich Presents and Compliments to *Mahomet*.

About the same time *Afaad*, the Son of *Zerar*, of *Chazrage*, came to *Mecca*, both to ask Assistance against the *Ausinians*, and to

to visit the Temple of *Mecca*. This *Afaad* hearing of *Mahomet's* Fame, desir'd a Conference with him; which being granted, and *Mahomet* explaining the Principles of his Religion to him, he immediately became his Convert; as did likewise *Decuan*, *Afaad's* Companion. They both desir'd *Mahomet* to send one into their Country, to teach their People the *Alcoran*. Accordingly he sent *Mosaab*, the Son of *Omeir*. *Afaad*, *Decuan* and *Mosaab* went thro every Family, teaching the *Alcoran*; and great Numbers, even of the better Sort in the Region of *Medina*, embrac'd the *Eslamitish* Faith. When the Number of *Mahomet's* Followers in *Medina*, and the Country round about, was increas'd, he sent his Disciples, who were persecuted at *Mecca*, thither, who were kindly entertain'd by the People there. And of those who came to make a religious Visit to *Mecca*, he chose twelve Disciples, by the Direction of the Angel *Gabriel*, to instruct and confirm their Countrymen in the new Religion; and they labour'd with so much Success, that they made a great many new Profelytes to this Imposture. *Mahomet* having notice of this, and understanding from the Angel *Gabriel*, that there was a Plot laid against his Life at *Mecca* (by the Instigation of the Devil, who came into the Council like a reverend old Man, and advis'd them to cut him off) he desir'd his Adherents to depart the City by Night,

Night, and retire to *Tatreb* or *Medina*; and he and *Abubeker* follow'd them, leaving *Ali* behind, who having set their Affairs in order, came to them likewise on the third day after. Their Flight was no sooner known, but Partys were sent out to pursue them; but *Mahomet* hiding himself in a Cave for the space of three days, escap'd their Fury. Some say that a Spider cover'd the Mouth of the Cave, in which *Mahomet* and *Abubeker* were, with her Web. From this Flight of *Mahomet*, the *Hegira*, which is the *Æra* of the *Mahometans*, begins.

He came to *Tatreb*, or *Medina*, on the 12th day of the former *Rabia*, which is the 24th of our *September*, and was receiv'd by *Chaltum* into his House, which was in a Place call'd *Coba*; where he laid the Foundation of a Mosque. After he had stay'd four Days with him, he went out, and was receiv'd with general Acclamations of Joy from People of all Ages and Sexes; and many went up to the House-tops to get a Sight of him. Many desir'd to receive him into their Houses as their Guest; but *Abu-Ajub*, one of his twelve *Assisters*, taking hold of his Camel's Bridle, forc'd him to go into his House, where he stay'd till he had finish'd his Mosque, which he begun to build on the Place where his Camel stop'd, and bow'd its Knees; and he laid the first Stone of it with his own Hand. He likewise built Houses for himself and Followers round the Mosque.

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This Year (d) he marry'd his Daughter *Phatima* to his Cousin *Ali*. She was the only living Child of eight, that were born to him of *Cadigha* his Wife. He was wont to say, "That among Men there were many perfect; but among Women there were only four perfect, viz. *Asiah* the Wife of *Pharaoh*, *Mary* the Mother of *Christ*, *Cadigha* his own Wife, and *Phatima* his Daughter." Some say that this year he marry'd *Ayesha* the Daughter of *Abubeker*, pretending a Divine Command enjoining him this Marriage, tho she was then but six or seven years of Age. The *Mussulmans* say, that this was the only Wife, whom *Mahomet* marry'd a Virgin.

The next Year (e) he appointed the Fast of *Rammadan*, in imitation of the Jewish great Fast of Expiation on the tenth Day of the Month *Tifri*, and of the Christian Lent; and because on this Month the first Chapter of the *Alcoran* came down from Heaven to him. The Laws of this Fast are prescrib'd in the second *Surat* of the *Alcoran*. And now *Mahomet* having gain'd a strong Party in *Medina*, he set up his Standard, and made his Uncle *Hamza* his Standard-Bearer; and undertook several Expeditions against those in the Neighbourhood of *Medina*, but no great matter came

(d) Heg. 1. July 16. A. D. 622.

(e) Heg. 2. July 5. A. D. 623.

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year.

of them. This year also happen'd the Battle of *Beder the Lesser*, occasion'd by the Excursions which *Caraz*, the Son of *Giaber*, made into the Territorys of *Medina*; but nothing was gain'd on either side. About the same time *Abdallah* fell upon some *Korashites*, who were going in Pilgrimage to *Mecca*, of whom he took two Prisoners, and got some Booty. This was done in the Month *Moharran*, which was sacred, and in which therefore it was not lawful to fight. But *Mahomet* found out a Distinction for that, pretending God had reveal'd to him, that it was lawful at any time for *Believers* to fight against *Unbelievers*.

Two Months after this happen'd the famous Battle of *Beder*, call'd the Battle of *Beder the Greater*: For *Mahomet* being inform'd that *Abu-Sophian*, the Son of *Harbi*, his great Enemy, was returning from *Syria* with rich Merchant Goods; he went out with 319 Men to intercept them. Of which *Abu-Sophian* hearing, he sent to *Mecca* for Help, and receiv'd from thence a Thousand Foot, and two Hundred Horse. Both Armys engag'd at *Beder*; and after an obstinate Fight, *Mahomet* gain'd the Victory, but *Abu-Sophian* made a good Retreat, saving most of the *Caravan*. However *Mahomet* got considerable Spoil, of which he adjudg'd the fifth Part to himself, and divided the rest equally among the Men of *Medina*, who

who were his *Assisters*, and the Men of *Mecca*, who were his *Followers*. *Mahomet* in the 3^d Chapter of the *Alcoran* pretends, that God made his Army appear to the Enemy double to what it was; and that he sent *Troops of Angels*, to the Number of Three Thousand, who got him the Victory. This year also he alter'd the *Kibla*, that is, the Place towards which they directed their Prayers: For it was usual among the People of the *East*, of all *Religions*, to observe one particular Point of the Heavens, towards which they all turn'd their Faces, when they pray'd. The *Jews*, in what part of the World soever they were, pray'd with their Faces towards *Jerusalem*, because there was their *Temple*; the *Arabians* towards *Mecca*, because there was the *Caaba*, the chief Place of the Heathen Worship; the *Sabians* towards the *North-Star*; and the *Persian Idolaters* (who held *Fire and Light* to be their chief Gods) towards the *East*, because from thence the *Sun* did arise, which they held to be the chief Fountain of Light and Heat. But by what Rule they are govern'd, who believe the Omnipresence of God, and yet at the same time make their Reverences towards the *East*, as tho their God was fix'd to that favourite Point of the Heaven more than to any of the rest, is, I confess, above my Comprehension. If they fancy it necessary to make their Bows and Cringes towards Heaven,
methinks

methinks it should be much better to do so towards all the Points of the Compass; for that would be a Sign of their owning God's Ubiquity, whereas their present Practice is a Sign of the quite contrary. *Mahomet*, from the beginning of his Imposture, had directed his Disciples to pray with their Faces towards *Jerusalem*, which he was us'd to call *the Holy City*, and *the City of the Prophets*; and intended to have order'd his *Pilgrimages* thither, and to have made it the chief Place where all his Sect were to worship. But finding his Followers still retain'd a superstitious Veneration for the Temple of *Mecca*, and being desirous to gratify his Fellow-Citizens, and having conceiv'd an irreconcilable Hatred to the *Jews*, he henceforth directed his Disciples to turn their Faces towards *Mecca*, and not towards *Jerusalem*; and to perform their *Pilgrimages* to it, as they were wont to do while Heathens. The remaining part of this Year he made several little Excursions in the neighbourhood of *Medina*, not considerable enough to be here particularly related.

This * Year *Abu-Sophian*, to revenge the last Year's Affront, march'd against *Mahomet* with 3000 Foot and 200 Horse: and having possess'd himself of the Mountain of *Ohud*, which was only four miles distant

* Hegira 3. A. D. 624.

from *Medina*, he so much distress'd that Place from thence, that *Mahomet* was forc'd to hazard a Battel, to dislodge him from that Post, altho he could raise no more than 1000 Men to lead out against him. In the first Conflict *Abu-Sophian's* Army was worsted and beat; but *Mahomet's* Soldiers being too eager on the Prey, the Enemy fell upon them from their Ambushes, and entirely routed them, killing their Captain *Abdallah*, the Son of *Giaber*. *Mahomet* himself was wounded in several Places, and fled into a certain Cave, where he lurk'd till he found it safe for him to come out. *Henda*, the Wife of *Abu-Sophian*, seeing *Hamza*, *Mahomet's* Uncle, kill'd, went to his Corps, pull'd out his Liver, gnaw'd it with her Teeth, and swallow'd down some part of it. This Defeat of *Mahomet* was the occasion of his inventing his Doctrine of *Fate* and *Destiny*, to satisfy the Complaints of those who had lost their Relations in this Battle, and confirm those who were shaken in their Faith upon this shameful Overthrow of the *Prophet's* Army. He told them, " That those who dy'd in
" Battel, should as certainly have dy'd if
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" low'd

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“ Foreknowledg of God, according to
“ which all things inevitably happen, in
“ all the Circumstances of Time, Place
“ and Manner, in which they were eter-
“ nally foreknown.” But such as were not
capable of so sublime Speculations, were
answer’d in a more familiar manner. He
told them, “ That the Sins of some that
“ follow’d him were the Cause of this O-
“ verthrow; and that God suffer’d them
“ to be overthrown, that so the Good
“ might be distinguish’d from the Bad;
“ and those who were *true Believers* might
“ on this occasion be discern’d from those
“ that were not. That such as dy’d fight-
“ ing for the Faith, should obtain the
“ Crown of Martyrdom, and the Rewards
“ which were due thereto in Paradise:”
And more to the same purpose. ’Tis cer-
tain, nothing could more encourage his
Men to fight valiantly; than the Belief of a
Doctrine which teaches, That whatever
Dangers they should expose themselves to,
yet they could not die sooner or later than
was unalterably predetermin’d they should;
and that, in case this predetermin’d time
was come, of their dying fighting for their
Religion, they should obtain the Happi-
ness of becoming Martyrs, and thereby
merit a Place in Paradise, where they
should have the full and undisturb’d Enjoy-
ment of beautiful young Women, pleasant
Gardens;

Gardens, fine Rivers, and delicious Wines.

This Year also he made War on the *Jewish Arabs* in his Neighbourhood; and having entirely subdu'd them, sold them for Slaves, and divided their Goods among his Followers. The occasion of this War was one *Caab*, a *Jewish* Rabbi, who wrote a bitter Satyr against *Mahomet*. For some time *Caab* escap'd all the Snares that were laid for him: but at last finding it impossible to secure himself by any other means, he turn'd *Mahometan*; and wrote an excellent Poem in commendation of a Mistress whom *Mahomet* exceedingly lov'd; for which the Impostor pardon'd him, and was so well pleas'd with him, that in token of his special Favour he gave him his own Cloke, which was afterwards bought by *Moanias*, when he came to the Empire, for 30000 Pieces of Gold, and was made the Robe which he, and all his Successors of the House of *Ommia*, constantly wore on all solemn Occasions. And it's said of this *Caab*, that he became so intimate with the Impostor, that he was let into all his Secrets, and employ'd in helping to compose the *Alcoran*, for which he was qualify'd by his great Skill in the *Arabick* Language and Literature.

In the fourth Year (a) of the *Hegira*, *Mahomet* wag'd War with the *Nadirites*, a

(a) *Hegira* 4. June 13. A. D. 625.

Tribe of the *Jewish Arabs* in the Neighbourhood of *Medina*; and after he had besieged them in their Castles for the space of six Months, they were forc'd to abandon them, part of them retiring to *Chaber*, a City belonging to those of their Religion, and part flying into *Syria*. The same Year he publish'd a Law, forbidding all his Followers to drink Wine, or play at Games of Chance, which he pretended was deliver'd to him from God by the Angel *Gabriel*. This Prohibition is said to have been occasion'd by a drunken Quarrel among the Chiefs of his Army at Play, which had like to have set them all together by the Ears, and produc'd great Disorder and Confusion in his Affairs. Others relate, that *Mahomet* passing by a Place where a Wedding was celebrated, and seeing nothing but Friendship and Jollity amongst them, blessed the Creature of Wine, which made chearful the Heart of Man; but returning the same way some time after, and finding the Place all strow'd with dead and dying Men, occasion'd by a drunken Fray, he curs'd the Creature of Wine, and forbid it to all his Followers. Some such Disorder seems to be insinuated in the 5th Chapter of the *Alcoran*, where he has these words: "The Devil desires to sow Dissension and Hatred among you, thro Wine and Games of Chance, to divert you from remembring God, and praying to him."

“ him. Abandon Wine and Games of
“ Chance. Be obedient to God, and the
“ Prophet, his Apostle, and take heed to
“ your selves.” The Truth is, *Mahomet*
had reason enough to give this Law against
Wine; for the *Arabians* living in the *Torrid*
Zone, were liable to be inflam’d by it into
the highest Disorders, of which he had
had sufficient Experience.

The next (b) Year happen’d the War of
the *Ditch*, where *Mahomet* was in danger of
being totally ruin’d. For the Men of *Mec-*
ca having enter’d into a Confederacy with
several Tribes of the *Jewish Arabians*, to
whom he had declar’d himself a mortal E-
nemy, march’d against him under the Com-
mand of *Joseph*, the Brother of *Abu-Sophi-*
an, with an Army of ten Thousand Men.
Mahomet went forth to meet them; but be-
ing terrify’d with their Number, by the
Advice of *Abdollah Ebn Salem*, a *Persian Jew*,
commanded a deep *Ditch* to be drawn round
the City, in which he lay intrench’d many
Days, not daring to engage them in open
Field. For several Days they gall’d one an-
other with Arrows; but weary of this,
they agreed to decide the matter by a sin-
gle Duel. On the part of the Confede-
rates, *Amru Ebn Abdud* was chosen; and
on the part of the *Mussulmans*, *Ali* the Son
of *Abutaleb*, *Amru*’s Nephew. In this Duel
Ali slew his Uncle *Amru*, and another that

(b) Heg. 5. June 2. A. D. 626.

came to his Assistance. And a Dissention arising among the leading Men of the Confederate Army, which was begun and fomented by the Craft and Cunning of the *Impostor*, a great many deserted, and at last the whole Army broke up and separated.

A little after this, *Mahomet* march'd against the *Cozaites*, one of the *Jewish* Tribes which had confederated against him; and after a Siege of twenty five Days, which they endured in their Castles, he made them all Prisoners of War. *Saad*, one of his chief Commanders, to revenge himself for a Wound he had receiv'd at the *Ditch*, caus'd all the Men to be put to the Sword, and the Women and Children to be sold for Slaves, and all the Goods to be given as a Prey to his Soldiers. *Mahomet* took *Ricana* the Daughter of *Amru* for his part of the Spoil, and afterwards made her his Wife.

In the sixth (c) Year of the Hegira, he subdu'd the People of *Lokah*, in a Place call'd *Dhucard*, not far from *Medina*. And not long after, he went out against the *Mushtalachites*, whom having overthrown in Battle, he slew the Men, and took their Wives and Children Captives. Among the Women, he found *Juweira*, a Woman of excellent Beauty, whom he took to Wife. This Year also he made nine several Expe-

(c) Heg. 6. May 23. A. D. 627.

ditions against the neighbouring *Arabian* Tribes; in some of which he only carry'd off a little Booty, in others he put several to the Sword: and in that against the People of *Arine*, he exercis'd barbarous Cruelty, cutting off their Hands and Feet, putting out their Eyes with hot Irons, and then left them to perish in great Pain and Misery, because they had kill'd his Herdsmen, and drove away his Camels: Which was the only remarkable Instance of this kind I find him guilty of in all his Wars. This Year also, he march'd with an Army against *Mecca*; and at *Hadibia*, a Place near that City, a Battle was fought, wherein neither side gaining any Victory, the Consequence of it was a ten Years Truce: The Conditions of which were: That all within *Mecca* who had a mind might join themselves to him: That those who had a mind might leave him, and return to their own Houses: That he should be bound to deliver such as for the future should go over to him, without the Consent of the Governor of the City, on Demand: That *Mahomet* or any of his Party, provided they were unarm'd, should have Liberty to come into the City, but not to stay above three Days. By this Truce *Mahomet* being very much confirm'd in his Power, took on him thenceforth the Authority of a King, and was inaugurated by the chief Men of his Army under a Tree near *Medina*, which immediately

mediately wither'd away and perish'd. *Mahomet* with 1400 of his Men came in Pilgrimage to *Mecca* the same year, to visit the *Caaba* or Temple of that Place: which was an antient Custom of the *Arabian* Hea-then Tribes, that he was willing to keep up, as well to compliment them, as to gain the People of *Mecca*, his Fellow-Citizens, to his Party, by continuing an Usage which was so profitable for that Place. And this Pilgrimage, with all its ridiculous Ceremonies and Rites, is observ'd to this day by all the Mussulmans, as one of the *Fundamental Dutys* of their Religion.

And now (*d*) being thus establish'd in his Authority, which he had been so long driving at, he took to him all the Ensigns belonging thereto, but so that he still retain'd the *Sacred Character* of *Chief Pontiff* of his Religion (as well as the *Royal*) which consisted in expounding the Law, in ordering all Matters of Religion, and in praying and preaching in Mosques on all Solemn Occasions. This double Character of *Prince and Priest*, he transmitted to his Successors, who by the Title of *Caliphs* reign'd after him; so that they were like the *Jewish Princes* of the Race of the *Maccabees*, *Kings and Chief Priests* of their People at the same time; till at length they lost both their

(*d*) Heg. 7. May 11. A. D. 628.

Name

Name and Authority in that Deluge of Destruction by the *Tartars*, when they overrun all the *East*. And ever since that time, the *Mahometan* Princes have a particular Officer appointed in their respective Dominions, who sustains the Sacred Authority of *Caliph*, or *Chief Priest*, who in *Turky* is call'd the *Mafti*, and in *Persia* the *Sadre*.

In the Beginning of this Year *Mahomet* besieg'd the *Jews* of *Chaibar*. The General of his Army was *Abubeker*, who being repuls'd by the Enemy, was succeeded by *Omar*: but he also turning his Back, *Mahomet* gave the Standard to his Cousin *Ali*, then almost blind; but presently cur'd by *Mahomet's* anointing his Eyes with his Spit-tle. *Ali* rush'd upon the Enemy who made a Sally against him, and overthrew them; and *Sampson* like, plucking up one of the Gates of their Fortrefs, he made use of it as a Shield to defend himself, till he became Master of the Place. On *Mahomet's* entring the Town of *Chaibar*, *Zaineba* the Daughter of *Hareth*, understanding that he was a mighty Lover of a roasted Shoulder of Mutton, invited him to one which she had poison'd. When *Mahomet* had eat a little of it, it spoke to him, and told him it was poison'd; but it was then too late, for what he had eat made him decline in his Health ever after, and at the end of three Years put a period to his Life.

d 4 About

About this time, those whom *Mahomet* had sent into *Ethiopia* for Protection, return'd; among whom was *Ommohabiba* the Daughter of *Abu-Sophian*, whose Husband remain'd in *Ethiopia*. This *Ommohabiba* *Mahomet* took to Wife, notwithstanding her Husband was still alive.

As soon as *Mahomet* had finish'd his Mosque at *Medina*, he always, if on the Place, officiated in it himself, leaning on a *Beam*, or the *Stump of a Palm Tree*, when he pray'd or preach'd. But thinking this too mean an Accommodation for his new Dignity, he, by the Advice of one of his Wives, caus'd a *Pulpit* with an Ascent of two Steps to be built, and a Seat within to sit on: At which the *Beam* was so much afflicted, that it groan'd at him. *Othman Ebn Affan*, when he came to be Caliph, hung his Pulpit with Tapestry; and *Moawias* rais'd it six Steps higher. And so it remains in that Mosque at *Medina* to this Day.

Confer
p. 60.

This Year also he went to visit the Temple of *Mecca*, and marry'd *Maimuna* the Daughter of *Hareth*, notwithstanding it was unlawful to marry in the time of Pilgrimage. But such Prophets have a Privilege of sanctifying those Acts, which in the rest of Mortals would be deadly Sins.

In the eighth (e) Year of the *Hegira*, the People of *Mecca* assisted the Enemies

(e) Heg. 8. April 30. A. D. 629.

of *Mahomet* against his Allies; upon which he march'd with an Army of ten Thousand Men against that City, which being unprovided for holding out a Siege, surrender'd to him at Discretion. After he had enter'd the City, he visited the *Caaba* or Temple of *Mecca*, and went round it seven times sitting upon his Afs; and caus'd all the Idols both within and without the Temple to be pull'd down and destroy'd.

The *Hawazins*, *Thakifians*, and other neighbouring *Arabs*, hearing of *Mahomet's* Success, gather'd together under the Command of *Melec Ebn Auff*, to fall upon him before he should increase his Power any farther. Hereupon *Mahomet* march'd out against them with twelve Thousand Men; and in the Valley of *Honaina*, three Miles from *Mecca*, both Armys met. In the first Encounter *Mahomet's* Army gave ground, tho much superior in Number, and were driven back to the Walls of *Mecca*; but in the Second, behaving themselves better, they got an entire Victory, taking 4000 Prisoners, 12000 Camels, and all their Baggage. *Mahomet* pursu'd those who escap'd with *Melec* into the Castle of *Taiph*, and besieg'd it for the space of twenty Days; but *Melec* finding he could hold out no longer, surrender'd the Castle, and both he and a great many of his Men embrac'd the *Mahometan* Faith; for which they had all their Goods restor'd to them. The remaining
part

part of the Year prov'd very fatal to the old *Arabian* Religion; for *Mahomet* order'd all the Heathen Temples to be demolish'd, and their Idols to be destroy'd, wherever his Power extended.

In the ninth (f) Year of the *Hegira*, *Mahomet* being Master of the greatest part of *Arabia*, turn'd his Arms towards *Syria*; and possess'd himself of *Tabuc*, a City belonging to the *Greek* Empire. He likewise forc'd the Princes of *Dauma* and *Eyla* to become his Tributarys; and then return'd to *Medina* in the Month *Rajeb*. This Year a great many *Idolaters* embrac'd the Law of the *Alcoran*. And the *Taisians* sent ten of their Chief Men in the Character of Ambassadors to *Mahomet*, who bestow'd great Gifts and Honours upon them. On their Return to their own Country, they caus'd all the Images of their Gods to be thrown down, which extremely afflicted the Women, who had an excessive Respect and Veneration for them.

The greatest Part of this (g) Year was spent in receiving the Submissions of the rest of the *Arabs*; who hearing of *Mahomet's* great Fame, and wonderful Success, came in to him, and embrac'd his *Imposture*: So that this Year his Religion and Empire were establish'd thro all *Arabia*, which was now

710 Heg. 9. April 20. A. D. 630.

711 Heg. 10. April 9. A. D. 631.

712

govern'd

govern'd by his Lieutenants. Towards the End of the Year, *Mahomet* went in Pilgrimage to *Mecca*, and arriv'd there on the 10th Day of *Dulhaga*, which is the great Day of that Solemnity. He went round the *Caaba* seven times ; three times running, and four times walking. Then he visited the Mountains *Sapha* and *Merva*, and the Valley of *Mina*, and Mount *Araphat*, where he preach'd to the People, who flock'd together in great Multitudes to hear him. Then he return'd to the Valley of *Mina*, and cast seven little Stones behind his back, to chase away the Devil. And last of all, he sacrific'd the Sheep which he brought with him, sixty three with his own hand, and thirty seven by the hand of *Ali*. This Pilgrimage of his, is call'd *the Pilgrimage of Valediction* by his Followers, because it was the last which he made.

But altho *Mahomet* was arriv'd at this Height, yet he wanted not Opposers and Rivals, who were *Pretenders* to Apostleship as well as himself. The Chief of these was *Mosaillema*, in the Country of *Tamama*, who gather'd a great Multitude after him, telling them he was *Mahomet's* Associate in the Prophetick Office, and sent to reduce them from Idolatry to the true Worship of God ; and in order thereto he also publish'd his *Alcoran* among them. At the same time *Aswad* started up in *Hamyar*, in the Country of the *Homerites*, with the same Pretence,
and

and seiz'd on *Sanna*, *Nasra* and *Tayif*. And after him *Talha* and others thought to have play'd the same Game, but could not obtain the same Success, being all in their Turns subdu'd and brought to nothing. But this Work *Mahomet* not being able to undertake himself, was forc'd to leave to *Abubeker*, his immediate Successor, who entirely defeated all these *Pretenders*, and their Designs.

* After *Mahomet*'s return to *Medina*, he fell ill of a lingering Fever, and daily declin'd thro the Force of that Poison, which was convey'd to him in the speaking Shoulder of Mutton at *Chaibar* three years before; which after thirteen days Sickness and Confinement to his Bed, carry'd him off, on the 12th Day of the former *Rabia*.

On his Death, a great Confusion arose among his Followers; some of them deserting him, and many believing he was not dead; among whom was *Omar*, who drew his Sword, and swore that if any durst say he was dead, he would cut him in pieces. But *Abubeker* coming in, and knowing the Mistake, cry'd: "Do you worship *Mahomet*, or the God of *Mahomet*? If you worship the God of *Mahomet*, he is immortal, and liveth for ever; but as to *Mahomet*, he certainly is dead." And then from several Passages in the *Alcoran*,

* Heg. 11. March 28. A. D. 632.

he prov'd that he must die, as well as other Men. And since that time no one among the *Mahometans* ever expected that he should return to them here on Earth, till the general Resurrection of all Mankind.

But after this Contest was over, another arose about the Place of his Burial. The *Mohagerins*, that is, those who accompany'd him in his Flight from *Mecca*, were for having him carry'd thither, to be buried in the Place where he was born. The *Ansars*, that is, those of *Medina* who join'd with him, would have him buried there where he died. And others were for having him carry'd to *Jerusalem*, the City of the Prophets, to be buried among the Sepulchres of the Prophets. But *Abubeker* by his Wisdom settled this matter also; telling them, that he had often heard the Prophet himself say, That Prophets were to be buried in the Place where they died: And then without more ado commanded the Bed whereon he lay, to be pluck'd up, and a Grave to be immediately dug under it; to which all consented, and buried him forthwith in the Place where he died, which was in the Chamber of *Ayesha*, his best beloved Wife, in *Medina*. And there he lies to this day, without an Iron Coffin, or Loadstone to hang him in the Air, as the Stories which go about of him among *Christians* fabulously relate.

And

And thus ended the Life of this great and successful Impostor, being full sixty three years old on the Day in which he died, according to the *Arabian* Account, but sixty one only, according to ours. For twenty three years he had taken upon him the Character of a Prophet, of which he liv'd thirteen at *Mecca*, and ten at *Medina*. During which Time, from very mean Beginnings, he arose by the Impulse of his Ambition, and the Sagaciousness of his Wit, to that Height, as to make one of the greatest Revolutions that ever happen'd in the World; which immediately gave Birth to an Empire, which in eighty years time extended its Dominions over more Kingdoms and Countrys, than ever the *Roman* could in eight Hundred. Three of the most potent Empires at this Day on the face of the Earth, embrace the *Mahometan* Faith; I mean, the Empire of *Turky*, the Empire of *Persia*, and the Empire of the *Mogul* in *India*.

He was, as to his Person, of a proper and middle Stature, of a comely Aspect, a firm and healthy Constitution, and a very engaging Address. His Complexion was fair and ruddy, his Eyes black and piercing, his Head big, his Neck long, his Nose aquiline, his Mouth large, his Voice sweet, his Hair soft, and a ridge of Hair went from the upper Part of his Breast down to his Navel in form of a Quill. When he walk'd,

walk'd, he made use of a Staff, after the manner of the Prophets (as he said); and for the same reason he kept Sheep, affirming, there never was any Prophet who had not been first a Shepherd. He affected much to be thought to resemble *Abraham*. There was nothing in which he more delighted than in sweet Smells; and therefore he was continually making use of odoriferous Things: And he us'd to say, "That God had plac'd all his Delight and Pleasure in sweet Smells, and beautiful Women." Wherever he went, he carry'd with him a Vessel of sweet Ointment, *Stibium*, and a Looking-Glass.

As to the Qualifications of his Mind, it is agreed on all hands, That he was a Man of a very ready and piercing Wit, and undaunted Courage. He bore all Affronts, without seeming to resent any; and apply'd himself to all sorts of People, without contemning the meanest. He was very courteous both in giving and receiving Visits. The great Men he sooth'd with high Praises, and the Poor he reliev'd with Alms and Gifts; and towards all Men manag'd himself with that Art of Insinuation (in which he exceeded all Mankind) that at length he surmounted all the Difficultys, to which so bold an Imposture must necessarily be liable.

Mahomet, according to the common Account, had one and twenty Wives, and four

80 *The Life of Mahomet.*

four Concubines. His first Wife was *Cadig-ha*, during whose Life (which was till the 50th Year of his Age) we do not find that he took any other. By her he had four Sons, who all died in their Infancy; and four Daughters, who were all marry'd; among whom was *Phatima*, whom he gave in Marriage to his Cousin *Ali*. She is held in such Veneration among the *Mussulmans*, that she is reckon'd the most excellent Woman of all Ages; and * the People of *Com* believe that God carry'd her into Heaven, and that there is nothing in the Temple where she was bury'd, but a Representation of her. They believe likewise, that she is an immaculate and spotless Virgin, notwithstanding she was the Mother of several Children. It is not therefore the Church of *Rome* alone, that honours the Assumption of Virgins; and believes the immaculate Conception, and perpetual Virginity of a Mother.

Ayesha, the Daughter of *Abubeker*, was his best beloved Wife. He marry'd her very young, as has been related above. She was very much given to entertain amorous Intrigues with other Men; for which reason he was urg'd by his Friends to put her away: but his Love to her was such, that he could not part with her. She was *Ali's* mortal Enemy, because he was the Person who discover'd her Incontinency to *Mahomet*; and she had so much Influence, as

* Vid. Bayle's *Dictionary*, at the Article *Mahomet*.

thrice to hinder him from being chosen *Caliph*, tho he had the fairest Pretension to it, as being Cousin and Son-in-Law to the Impostor: and at last when he had obtain'd it, she caus'd such a Defection from him, as ruin'd him and all his House. She lived 48 Years after *Mahomet's* Death, in great Reputation with her Sect, being by them call'd, *the Prophetess*, and *the Mother of the Faithful*. She was the most accomplish'd Lady in all *Arabia* in her time, *Mahomet* having taken care to have her instructed in all the polite Learning of that Country; and was consulted upon most difficult Points of the Law; and all her Answers and Decisions went for the most authentick Traditions ever after. For all their Traditions which make up the *Sonnah*, are pretended to be deriv'd either from her, or some of *Mahomet's* ten Companions, that is, those ten who first came in to him. But her Testimony to a Tradition is reckon'd the most authentick; and next to her's, that of *Abdorrahan Ebn Auf*, because he was a Person of an extraordinary Memory, and had been most familiarly conversant with the Impostor, all the time that Scene of Delusion was acting. And there are reckon'd no fewer than five Thousand three Hundred and forty Traditions among them, which are built upon his Authority only. This *Abdorrahan* is also call'd *Abu Hareira*, that is, *the Father of a Cat*; which Name

e

Mahomet

Mahomet gave him, because of the Fondness he had for that Animal, which he was us'd to carry with him in his Bosom, wherever he went. For it is usual among the *Arabi-ans*, when a Man is remarkable for, or fond of any particular thing, to call him *the Father* of it.

Haphsa, the Daughter of *Omar*, was next to *Ayesha*, most in favour with him; and her he entrusted with the keeping of the Chest of his Apostleship, wherein were laid up all the Originals of his pretended Revelations, out of which the *Alcoran*, or *Turkish Bible* was compos'd. She was probably prefer'd to this Trust, because of her Discretion and Age. Concerning the rest of his Wives, I don't find any thing recorded worth taking notice of.

This Account which I have given of the Grand Impostor's Life and Actions, is of it self a sufficient Confutation of his Pretences to Divine Revelation, and the delivering of a general and most perfect Rule or Law to all Mankind. Besides that, I suppose all my Readers too well instructed to need any Antidote against this Poison. Nevertheless, it is too apparent, that all the Marks which the Roman Catholicks give of the True Church, do exactly quadrate to the impious Imposture of *Mahomet*: Insomuch that the most celebrated Confuter of his *Alcoran* (sensibly touch'd with this Truth) has given up all these Marks as fallacious, yet with-

OUT

“ * I would not have any one to think,
“ that the Marks of a true Religion are
“ either the Greatness of Power, or Extent
“ of Dominions, or the Length of its Dura-
“ tion; (altho the true Religion, as to eter-
“ nal Truths, has always been the same
“ from the Beginning of the World, and
“ will be so to the End of it) or the Glory
“ of Victories, or the Success of Arms; or
“ uninterrupted good Fortune; or the ha-
“ bitual Practice of certain moral Virtues,
“ void of Charity; or the exact Obser-
“ vance of the establish’d Religion, and
“ Rites of one’s Country; or frequent and
“ long Prayers, or austere and frequent
“ Fastings; or many Severities, and volun-
“ tary

* Ne quis vero existimet, veræ Religionis Notas esse, vel Magnitudinem Imperii, atq; ampla terrarum quæ occupat spatia, vel temporis quo perseveravit, Diuturnitatem; (quanquam vera Religio, quoad veritates æternas, eadem semper fuit ab ipsis mundi incunabulis, & erit usq; ad illius finem) vel victoriarum gloriam, & armorum felicitatem: vel perpetuos rerum secundarum eventus: vel quarundam

" tary Chastisements of the Body, and
 " such like. 'Tis well known, that all
 " these are oftner to be met with in false
 " Superstitions, than in the true Religion.
 " For who ever equal'd the *Romans* in Ex-
 " tent of Power and Dominions? How ma-
 " ny Ages hath Idolatry lasted, and in how
 " great a Part of the Earth hath it obtain'd,
 " and doth actually obtain at this Day?
 " Who was ever more fortunate in War
 " than *Alexander the Great*, and *Julius Ca-*
 " *sar*? With how much Glory have cer-
 " tain moral Virtues of this Kind, been
 " practis'd in the Antient Commonwealths
 " of *Rome* and *Sparta*; who were likewise

quarundam virtutum moralium usum, propriæve legis, ac
 rituum exactam observantiam: vel crebras ac prolixas
 preces, sive austera frequentiaq; jejunia, seu multas cor-
 poris afflictationes, spontaneosq; cruciatus, vel alia hujus-
 modi: hæc eadem non raro in falsis sectis, magis quam in
 vera Religione reperiri cognovimus. Quis enim imperii
 magnitudine Romanos æquavit? Quot ætates Idololatria
 vidit, & quam magnam terrarum orbis partem occupavit,
 hodieq; occupat? Quis *Alexandro Macedone*, vel *Julio Ca-*
sare in bellis fuit fortunatior? Quanta cum gloria, virtu-
 tum quarundam moralium hujus generis praxis in veteri
 illa Romanorum, vel Spartanorum Republica; qui etiam
 suarum legum, ac Sacrorum adeo tenaces erant; adeoq;
 in iis observandis exacti, ut levissimus in illis error, gra-
 vissimi Sceleris loco duceretur. In austerioris autem vite
 rigore rerumq; omnium terrenarum contemptu, pauci
 admodum *Diogenem Cynicum*, ejusq; affectas affecti sunt.
 Si vero de Jejuniis, precationibus, cœlestium rerum con-
 templatione, ab hominum rerumq; omnium humanarum
 recessu agamus; non modo ex veterum scriptorum moni-
 menti, sed etiam ex eo, quod hoc ipso tempore fieri vi-
 demus vel audimus: *Sabaithæ*, *Brahmanes*, *Gymnosophistæ*,
Bonzii admirationem his in rebus afferunt universis.

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“ so great Sticklers for their Laws and Re-
 “ ligion, and so exact in the Observation
 “ of them, that they reckon’d the least
 “ Escape in this Case, an unpardonable
 “ Crime? If we speak of the Rigors of
 “ an austere Life, and the Contempt of all
 “ earthly Enjoyments, very few will come
 “ up to *Diogenes* the *Cynick*, and his Follow-
 “ ers. But if we speak of Fastings, Pray-
 “ ers, the Contemplation of heavenly
 “ Things, and a Retirement from the So-
 “ ciety of Mankind, both the Monuments
 “ of Antiquity, and the Accounts of the
 “ Moderns, concerning the *Sabaïtes*, *Brah-*
 “ *mans*, *Gymnosophists* and *Bonzi’s*, are fill’d
 “ with such Instances of this Sort, as are
 “ sufficient to raise our Wonder and A-
 “ mazement.”

ERRATA.

LIFE of Mahomet, pag. 5. lin. 2. dele three. P. 10. l. 1.
 & seq. read, | Whoever will be at the pains to peruse the
 following Discourse, will find the main Strokes of Mahomet’s
 Life faithfully delineated according to the Mind of the best Ara-
 bick Authors; which is all I was concern’d to do.

Treatises, p. 12. l. 36. for *debas’d* r. *despis’d*. p. 13. l. 17,
 & 28. for *Business* r. *Commerce*. p. 22. l. 7. after quickening
 r. *Being*. p. 28. l. 1. dele to. p. 41. l. 5. dele *must*. p. 48. l.
 3. dele *it*. p. 74. l. 11. for *of* r. *or*.

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Done into *English* from the Latin of

ADRIAN REELAND,

Professor of the Oriental Tongues in the
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L O N D O N,

Printed in the Year M.DCC.XII.

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L O N D O N

Printed in the Year MDCCLXXI.

T O
PETER REELAND,

Doctor of LAWS, and
Advocate at *Amsterdam.*

Dear Brother,

THE *Mahometan* Religion, and its spreading over so great a part of this World, in which respect scarce any other can be compar'd with it, have often been the Subject of our Conversation. And it did with good reason seem strange to us, that so great a part of Mankind should give credit to such insipid stuff as the *Mahometan* Religion was commonly describ'd to be. For they tell you there arose a certain Fanatick, who, having no Sense, boasted of Divine Revelations without Witnesses, while he was really under Epileptick Fits: That he had accustom'd a Pigeon to eat its Meat out of his Ear, and pretended it was the Holy Ghost: That he taught, God was corporeal, and did not regard human Affairs, and was the Author of all Evil: That he com-

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manded to worship *Venus*, deny'd Hell, and a great many such things, which are fallſly told of him. Now how could we conceive that ſo many Men could embrace ſo abſurd a Religion, unleſs we reckon'd them all Stocks or Stones? But the Monuments of the *Mahometan* Writers will not let us believe this; which ſhew that they have equal'd, if not ſurpaſs'd, other Nations in Bravery and Learning, in the tenth and ſome following Centurys, in which Arts and Sciences lay almoſt bury'd among Chriſtians. It remain'd therefore to be enquir'd, whether the *Mahometans* really believ'd and deliver'd ſuch things as the Chriſtians charg'd them with. And when I had examin'd into ſome things only for a Specimen, I found the *Mahometan* Religion had quite another face; and therefore I thought it worth while to explain it out of the *Arabian* Authors themſelves. Wherefore perſuading my ſelf that the reading of this little Book will not be ungrateful to you, who praſtiſe Juſtice (which giveth every one his own, nor charges others fallſly with what they do not own) and don't neglect Learning amidſt the Noiſe of the Bar, I thought you had a Right to have this Book inſcrib'd to you.

Utrecht, 1705.

Adrian Reeland.

THE Author's Preface.

I. **I**T has been the common Fate of most Religions, both formerly and at this day profess'd in the World, to be either misunderstood, or, contrary to all Justice and Equity, basely traduc'd by the Enemy's of them. The Jewish People, tho they had the holiest Institutes and Laws that ever were, as proceeding from the Supreme God, the very Fountain of Holiness; and tho they had learnt to worship God in a way most agreeable to his Nature, yet could not escape the Spite of wicked Men, who charg'd many things upon them which were absolutely false. Tacitus himself, who wanted not Opportunities of consulting the Jews in their own Affairs, writes that they (who he thinks should rather be call'd *Idæi*, from Mount *Ida*) were expel'd Egypt for the Scab; and that they consecrated the Image of an *Ass*, which had taught them to expel their Thirst, and cease from their Wandrings. Plutarch relates, that a Sow was honour'd among them as their Teacher in Sowing and Tilling, *Sympos. lib. 4.* and that the Feast of Tabernacles was celebrated in Honour of *Bacchus*; nay, that the very Sabbath was consecrated to that Divinity. I might mention many other things that were maliciously interpreted, and ridicul'd by them; but I shall only produce the Testimony of *Rutilius*, who call'd the Jewish Sabbaths,

Cold Sabbaths, and said their Hearts were colder than their Religion; for this reason, that many of the Jews (as the Eastern Karaites at this day) did not kindle Fire upon the Sabbath-day, which they thought they were commanded to observe, Exod. 35. 3. But a little after, how foolishly does he jest and pervert the Opinion of the Jews about celebrating the Sabbath, on which God had finish'd the Creation of the Universe.

Septima quæque dies turpi damnata veterno,
Tanquam lassati mollis imago Dei.

II. But when the Christians left the Jews, and set up a distinct Worship, with what Reproaches were they not loaded, and what an ugly Representation was there made of our Religion by the Heathens? Many things, which were formerly ascrib'd to the Jews, were charg'd on the Christians as a Sect of the Jews, for the Heathens made no Distinction. Whatsoever the Gnosticks and other Monsters of the first Ages taught, were said to be taught by all Christians. The Writings of the Fathers shew, that the Heathens charg'd it on the Christians, That their God was hoof'd like an Ass; that they worship'd the Genitals of a Priest; that they feasted those who were to be initiated, on a young Child cover'd over with Flower; that, after having ended their solemn Feasts, and put out the Lights, the Men and Women embrac'd one another as Chance guided them; that they threaten'd the Destruction of the whole World by Fire, and many such like things: All which took their Rise, in great part, from the mistaken Reasons of the Rites of Penitence, the Holy Supper, and some other Ceremonys. But that nothing might be left untainted by poisonous Tongues, the very Doctrine of worshipping one God laid them under the Imputation of Atheism: To this relates that common Saying of theirs,

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theirs, Destroy the Atheists. And to sum up all in the words of Tertullian, in his Apology, They were counted Murderers, Incestuous, Sacrilegious, publick Enemy's of Mankind, guilty of all Wickedness, and therefore Enemy's of the Gods, of Emperors, of Morality, and of Universal Nature: So that it was a sufficient Crime to be reckon'd a Christian, and the very Name made them guilty. 'Tis true, Pliny, after having enquir'd into the Christian Religion more accurately, gave a very different Account of it in a Letter to the Emperor Trajan. There were others, who, not driven by such a vehement Fury against the Christians, did not so foully misrepresent them; but these were very inconsiderable, and few in number compar'd with those who expos'd the Christian Faith to the World, as it was defac'd by their Calumnies, and not as it was in it self.

III. *But if we carry our Thought down to our own Times, we shall find Mankind is not a whit more just in this respect: And 'tis very true what Flaccus says,*

Ætas parentum, pejor avis, tulit

Nos nequiores, mox daturos

Progeniem vitiosiore.

Which the Persians would have express'd thus: The Men in the Chess, the further they are drawn out upon the Chess-Board, are so much the better, and more worth, but Mankind never. May God preserve us from this Omen! What did not the Church of Rome charge us with, when we departed from her, after she had departed from the Doctrine and Example of Christ and his Apostles? They assert in their Books, that we hold good Works in detestation; that we affirm God to be the Author of Evil; that we despise Mary the Mother of Christ, Angels, and the Memo-

ry of the Saints; that we contradict the Scripture, which says, Christ died for all Men; that we have corrupted the sacred Canon; that every one of us follows his own Fancy, as his Rule in Matters of Faith; that we are divided into a hundred and twenty six abominable Sects, the Names of which cannot be read without Laughter; and many other things of the same nature to be found in their Writings concerning the best of Men: as, that Luther convers'd familiarly with the Devil, and ended his Days with a String; that Calvin was guilty of horrible Wickedness, and dy'd of an Ulcer in his Privities, that was inflicted by Heaven, despairing of Salvation; that Bucer deny'd the Blessed Trinity, and the Redemption of Christ; and that Luther's Name, in Hebrew Lulter, express'd the number of Antichrist 666. Apoc. 13. which is the witty Observation of Genebrard. The same Author, in Chronol. pag. 107. adds, that Luther would bring the Kingdom of Mahomet into these Parts, and that his Ministers and Followers would quickly fall into Mahometanism. 'Tis no new thing with them to reckon us or the Lutherans (whom they commonly confound) to be Mahometans; since they very well know that we are Enemies to the worshipping of Images, and maintain that all things are infallibly decreed by God.

IV. And I am afraid that this present Labour of mine, in enquiring into the Mahometan Religion, and representing it as it really is, may give occasion to our Adversarys to renew the same Charge with the greater Confidence. But no such vain Fear can fright me from my Undertaking: For Truth, wherever it is, should be search'd after; and it is, in my Opinion, a laudable Exercise, to put a stop to Lyes, and to give a view of a Religion, which hath spread so far, to every one that pleases; not as it is disguis'd and cover'd with the Clouds of Detraction and Error, but as it is taught in the Mahometan Temples and Schools, that

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that so we may be able to attack it with sure Blows; and if we are not able to shew the Vanity of it to the Turks, we may at least be convinc'd of its Vanity our selves. Nor would the Calumny, which it were easy to turn upon our Adversarys, have been the less, tho I had been silent. The Doctrines of the Romish Church concerning Purgatory, Intercession of Saints, visiting of Sepulchres, religious Pilgrimages to this and that Temple, Distinction of Meats, stated Fasts, and Merit of Works, bear a far greater Resemblance to the Opinions of the Mahometans, than ours do; and are they therefore bad, because they are Mahometan Doctrines? By the same way of Reasoning, what they write agreeable to Truth concerning the Attributes of God, should be deny'd by us. But who in his Wits would affirm that?

V. I cannot forbear inserting in this place a pleasant Parallel, which Don Martinus Alphonsus Vivaldus draws between the Lutherans (he likewise comprehends us under the same name) and the Mahometans, in *Notis ad Petri de la Cevalleria Zelum Christi contra Judæos & Saracenos*; in which we know many things to be false. For, 1. Mahomet affirm'd, That he only had the Gospel, and knew what things were to be rejected, and what to be receiv'd, out of both the Testaments: So the impious Luther said, That the Gospel was never in Germany before him. 2. Mahomet hath seventy two Sects; so the Evangelicks have as many. 3. Mahomet said, That Mens Opinions were to be judg'd only according to his Writings: So say the Hereticks. 4. He chang'd the course of *Lent*, which he thought might be observ'd at any time of the Year indifferently: But the Lutherans not only change, but abhor all Fasts. 5. He chang'd the Feast of the Lord's Day into Friday: The Lutherans don't regard Feast-Days. 6. He laught at worshipping of Saints, which the Lutherans likewise follow. 7. He

He put away Holy Images; the *Lutherans* overturn'd and broke them down. 8. He does not receive Baptism: *Calvin* affirms it is not necessary. 9. They circumcise only those who are come to the use of their Reason: *Adrian Namstod* was baptiz'd in the 17th and 18th Year of his Age. 10. He allows Divorce: *Oecolampadius*, leaving his first Wife, takes another. 11. They take many Wives, so many as they are able to maintain: *Bucer* and *Olemdorpius* say the same. 12. The *Mahometans* say, that good Works are useles; the *Lutherans* affirm that ours are Sins. 13. *Mahomet* denies Free-Will; the *Lutherans* do the same.

VI. *And now, good Sir! to be sure you thought you had done Wonders, when you had collected so many Heads, in which you fancy'd we agreed with the Mahometans. But you betray your Arts, when immediately you shew the Agreement of the Mahometans with your Romish Church after the same manner: And so, according to your self, you may be reckon'd to agree with the Mahometans as well as we. I will offer your own words, that I may not be thought to add any thing of my own; and the rather, because your Book is rarely to be met with: And in my opinion, it would be no great loss to the Commonwealth of Letters, if it should never be met with. There are, you say, many other things in which they agree with us Christians. First, That the Mahometans are not Idolaters, but worship God; and tho they do not believe Jesus to be the Son of God, yet they believe him to have been a great Prophet, and the last of the Jewish Prophets; and that he was conceiv'd by the Blast or Spirit of God, and born of a Virgin, without the Seed of a Man. They believe likewise that Jesus had a Power from God of working Miracles, of curing all Diseases and Infirmities, of casting out Devils, of raising the Dead, and other things recorded of him by the Evangelists.*

†

They

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They also believe that Jesus, whom they call *Neich*, knew, and doth know all the Secrets of Hearts, and all Books, and all the Wisdom of *Moses*, and Preaching, and whatsoever Men were a doing in their Houses, and what they put into their Coffers; and that Jesus did contemn Riches, and was free from all carnal Concupiscence, and had none of those Delectations which are the Cause of Sinning. Likewise they have from *Mahomet* himself, what the Angel *Gabriel* told him concerning *Mary*: O *Mary*, God hath chosen thee, and beautify'd thee with Grace, and adorn'd thee, and chosen thee above all Women the Mothers of the Children of Men, and hath put thee as it were in the middle, betwixt Men and the Angels of God, in the Paradise of Delights. They believe also, that there is no Person whom Satan hath not touch'd, except *Neich*; i. e. Jesus and *Mary*. (O wonderful Testimony of the Conception of the most pure Virgin!) The *Mahometans* also sing the Psalms of *David*, as we Christians do. Moreover, when they visit *Mahomet's* Sepulchre, they don't think themselves altogether pure, unless they likewise visit the Sepulchre of the most immaculate Virgin *Mary*. And if any *Jew* is willing to become *Mahometan*, he must first believe Christ: And this Question is ask'd him; Dost thou not believe that Christ was born of a Virgin by the Blast of God, and that he was the last of the *Jewish* Prophets? If he answers in the Affirmative, he is made a *Mahometan*.

VII. Things being in this state, and Historys, both antient and modern, teaching us, that most Religions have been either not well understood by Adversarys, or loaded with unjust Calumnys; we need not wonder if this has also been the Fortune of the *Mahometan* Religion: Especially if we consider the necessity of the Skill of the Arabian Tongue; in which every one, who enters

ters upon the Study of this Religion, ought to be instructed; and the Ignorance of the Greeks, and many of our own Authors in this matter; and the Custom of the Mahometans themselves, who neither love to dispute about their Religion, nor to commend it to others. Certainly if ever any Religion was perverted by Adversarys, had in Contempt, and thought unworthy of Refutation, it was this Religion. If one would design an abominable and base Doctrine by the fittest Epithet, he calls it Mahometan; and the very Turks don't allow such a Doctrine: As if there was nothing good in the Mahometan Creed, but every Article corrupted. Nor need we wonder at this, since there is the greatest Agreement betwixt the Devil and Mahomet, as the Author of the 4th Oration against Mahomet has shewn by many Arguments, Pag. 358. If any one of our Youth apply himself to the Study of Theology, and is fir'd with a certain generous Ardor of understanding the Mahometan Religion, he is sent to Hoornbeck. Summ. Controvers. where he treats of Mahometanism; to Joann. Andr. Maurus's Confusio Sectæ Mahomedanæ; to Forbes. in Instruct. Theol. Lib. 4. to Omii Turcismus reseratus; to the Alcoran, translated by Robert. Retenens. and others, that have been mightily mistaken upon this Argument. He is not advis'd to learn the Arabick, to hear Mahomet speak in his own Tongue, to get the Eastern Writings, and to see with his own Eyes, not with other Peoples: Because 'tis not worth while (say many) to undergo so much Trouble and Fatigue, only to consult the Dreams and Ravings of a Fanatick. The Book of Mahomet (says R. A. Don Martinus Alfonsus Vivaldus, Auctor Candelabri Aurei Ecclesiæ Sanctæ Dei J. C. in Notis ad Petri de la Cavaleria Zelum Christi contra Judæos, Saracenos, & Infideles, fol. 137.) is not to be read, but mock'd, ridicul'd, debas'd; and, wherever 'tis found, to be burnt: nor is it ever to be call'd to the Memory of Men, because

it is beaſtly. But really the Mahometans are not ſo mad as we think them. *Senſe and Reaſon* are equally diſtributed among Men: And I have always been of the mind, that that Religion, which hath largely ſpread it ſelf over *Aſia, Africa, and even Europe*, commends it ſelf to Men by a great Appearance of Truth, which is ready to allure them; nor is it ſo fooliſh as many Chriſtians eſteem it. No doubt this is a very baſe Religion, and a dangerous Miſchief to Chriſtiani-ty; and which every one, who loves Chriſt, and believes the Bible, ought to hate. But tho' this be true, muſt we therefore not inquire into it? Muſt we not detect the Deceit and Guile of Satan? On the contrary, we ſhould the more labour in underſtanding it, that we may with the greater Certainty and Vigor fight againſt it.

VIII. But ſome will ſay, we have but little Buſineſs with the Mahometans, and they won't diſpute about their own Religion themſelves; and ſuppoſing it proper to diſpute, we have Books written in Latin againſt the Turks: and therefore to what purpoſe ſhould we learn Arabick, and ſpend much time about their Language? I own the Mahometans don't lie ſo near us as Papiſts and others; nor am I for teaching the Method of defeating the Mahometans before other Adverſarys, who are daily amongſt us. He that underſtands me ſo, is in a groſs Miſtake. But have we not alſo a great deal of Buſineſs with the Mahometans at *Conſtantinople*, upon the *Conſines of Hungary and the Turkiſh Empire*, upon the *Coaſts of Africa, in Syria, Perſia and the Eaſt-Indies*, where our Colonies, and the Places we frequent to get Riches, contain abundance of Mahometans? But they will not diſpute about their Religion. I grant it; they are not forward to diſpute, becauſe they keep cloſe to the *Alcoran*; and when a Chriſtian diſputes againſt them, they cannot answer any thing, but that they believe or do this, becauſe God hath com-
manded

manded it in the *Alcoran*. Now since the Mahometans are perfectly fix'd in this, and esteem every Command in the *Alcoran* as Divine, we cannot dispute with them, whether such a Doctrine or such a Rite be good and convenient (for they approve such, because it is in the *Alcoran*) but the whole Dispute will be about the sole Authority of the *Alcoran*: And when it is come to that, such Passages should be drawn out of the *Alcoran* it self, as would shew it not to be a Divine Book. But how few are there that travel into these Parts tolerably vers'd in Arabick, not to speak of excerpiting ambiguous Passages and Falshoods, to improve them advantageously against Mahometans? If it is true that the Turks will by no means dispute about their Religion, pray how have the Missionarys from the Romish Church, in Persia and the Indies, for propagating Religion, been able to bring so many Mahometans over to the Romish Faith? But if I am not mistaken, their denying to dispute is not the Reason why the Mahometans are not converted to our Religion. The Truth of the Matter is this, that most of us who go thither, do it rather with a design of acquiring Riches than converting Souls, and reckon it but a small Gain to convert a Mahometan. Besides, they are destitute of those Acquirements that are necessary for so great a matter; such as the knowledg of Theology, Philosophy, and the Oriental Tongues. If our Illustrious and Powerful States would appoint a Reward of a thousand Florins to every one that should dispute with a Mahometan about his Religion, and convert him, I am confident we should see great Companys of Men applying themselves to this Work. But we are so far from doing any such thing at this time, that we seem rather to conspire, by our Life and Manners, to give the Turks an Aversion from the Christian Faith. Frauds unworthy a Christian, a dissolute Life, deprav'd Manners, the basest Conversation, and Lyes, by
which

which we impose upon others for a small Gain, have been a Proverb to the Turks; which will be an eternal Reproach upon us, unless we obliterate our former Deeds by new Practices. If a Turk at Constantinople affirm'd or told another Turk any thing, and this other should reply, Is it so? How can this be? Is it really so as you say? You would hear him answer immediately with Indignation, What! Do you take me to be a Christian? As if he should say, Do you think I would lye for my Fancy, or for Profit? We have reason to be asham'd indeed,

Hæc dici potuisse, & non potuisse refelli.

IX. Moreover, when it is asserted that we have abundance of Latin Books, by which we may sufficiently defeat Mahometanism; it will fully appear, Book II. by the clearest Testimonys, that the greater part of these Writers did not fight with the Mahometan Religion, but with their own shadows. You will see one proving with all his might against the Mahometans, that God is not a Body, but a Spirit: Another, that the Devils cannot be God's Friends, but his Enemies: Others, that Bodily Washings contribute nothing to the Purity of the Soul, and more to the same effect. When they have with great Labour and Contention disputed of these things, they think they have nobly confuted Mahomet; whereas neither Mahomet nor the Mahometans ever embrac'd such Opinions. What is Ignoratio elenchi, and not proving what was to be prov'd, if this be not? This is battering the Fictions of our own Brain, and gaining Victorys where there was none to be gain'd; as Philostratus wittily says of Caius Cæsar. 'Tis a noted Story in Suetonius, and other Writers of the Roman Affairs, that Caius, as if he had been to undertake a War, drew up his Army in order of Battle upon our Shore; and after having put their Engines and Ma-

chines

shines in order, immediately commanded them to gather Shells, and fill their Helmets and Bosoms with them; saying, that the Spoils of the Ocean were due to the Capitol and the Palace. After the same manner these Writers seem to me to have employ'd their Wit and Parts, not against true Enemies, but fictitious ones, where they were sure of the Victory, since no body was to defend them; and were certain of carrying away Spoils answerable to such an Apparatus, and the Applause of all those, who are no wiser than themselves, and rejoice to see the Truth of the Christian Religion so bravely defended against the Turks.

Non tali auxilio, nec defensoribus istis

Tempus eget.

Let us act candidly, lest we become a Jest to our Adversarys.

X. Finally, when they tell us that the Advantage of the Arabick is not equal to the Labour and Pains bestow'd in learning it; this is for the most part the subterfuge of those who understand nothing of this Language. They will pretend to judge forsooth, of the Advantages of this Tongue: They'll tell you, with great confidence, that the Knowledge of this Language is useles to Divines: and all those that spare Pains, and sacrifice to the Goddess Laziness, will follow this Advice, and approve this Sentence. If any one dares commend this Tongue, immediately they will throw in the Answers of this or t'other Man, who is in great esteem among them, and according to whose Mind they think. I ask if this be not the case? Is there therefore no advantage in the Arabick? I will not determine. Therefore those Men, who ply'd this Study so hard, were great Fools, as Pocock, Bochart, Erpenius, Golius, Castellus, Hottinger, and others. But can such words come from a Divine's Mouth? From whence do so many difficult places in Job, in the Prophets,

phets, in other Books of the Holy Scripture receive Light, but from the Arabick? But you'll say, we read the Commentaries of those that were taken with the Study of Arabick; but all the Stores are not yet exhausted, every thing is not yet plac'd in a true Light: And, pray, is it not better to see with one's own Eyes, than to give a blind Faith to others? But People are so pleas'd at present with the Labours of others, that if the Candidates for the Ministry were not oblig'd to undergo an Examen or Trial in the Hebrew Tongue, 'twere to be fear'd that this Tongue would also be neglected. For what need would there be of learning it, if Versions were exact, and approv'd by learned Men? And so we are running (Posterity forgive!) with a swift Pace to that former Barbarity, which we happily shook off some ages ago. Which may God mercifully prevent! I shall say no more in commendation of this Tongue, lest I should be led too far from my Scope: besides, this has been sufficiently done by other very learned Men; and if they are not heard, much less do I expect to be so.

XI. It remains that I add something concerning myself, and beg the Reader to put a favourable Construction upon the Labour I have bestow'd in these two Books. It was not my Design to palliate or disguise the Mahometan Religion, much less to stand up for it and defend it. Whosoever should thus judg of me, would indeed be very much in the wrong to me, and err from the Truth. I was oblig'd to defend the Cause of Mahometanism, if I would write Truth, in many things that are falsly ascrib'd to them. If any one is for propagating those Lyes which are made of the Turks, and supported by no Authority, rather than reject them with me (like those Blockheads, and Asses, and Madmen, and Devils, and if there is any thing worse) with all my heart; since I daily find more and more, that the World will be deceiv'd; and govern'd by old Prejudices. But when I had got several Systems of the

Mahometan Theology, and these of great Authority, and compos'd by very famous Men, of all which this is the shortest, and writen in a good order, which I here present thee with; I could not allow my self to deny it to the World, declaring with Ovid,

Quod veniam pro laude petam, laudatus abunde
Non fastiditus si tibi, lector, ero.

If there be any thing here advanc'd, that is contrary to the most Holy Faith receiv'd among us, that may give just Offence to the Weak, I unsay it. If I have err'd, don't maliciously understand my meaning, but as the famous Persian Poet Nazami in a Manuscript Book, concerning the Amours of King Cozrois and Schirin, Make clean every thing you touch, like Water. Besides, Reader, I must acquaint thee, that I always speak according to the mind of the Mahometans; as when I speak of Mahomet, Dulkephel, Salich, and other Prophets; and when I say that Mahomet did not confound two Marys, the Sister of Moses, and the Mother of Christ; for I know nothing of Mahomet's Mind, but from his Writings. And in these it doth not appear, that he confounded them: At least it would be impossible, as I think, to prove this upon a Mahometan, that would obstinately deny it. All these things I say and write, that we may learn to engage the Mahometans with more Caution, and not trust to the number, but the weight of our Arguments: For when the Mahometans see one Head (as that for instance concerning Mary) on which our Writers lay great stress, and which is urg'd by all of them as the Principal (as indeed it would be, if it could be made out) that cannot be solidly prov'd by us; from hence they take Courage, and believe they shall be able to get clear of all the rest also. But if I have been mistaken in this, and be told of my Mistake either publickly or privately, I shall willingly hear; being concern'd for this alone, that this and all my other Labours may contribute to the Triumph of Truth, of the Evangelical Faith, and the last End, the Glory of the only God!

A

A SHORT
S Y S T E M
 OF THE
Mahometan Theology.

B O O K I.

In the Name of the most Merciful God.

PRAISE and Glory be to God, who hath brought us to the Faith, and appointed that (a) Portion, whereby an Entry is prepar'd into the Heavenly Paradise; and put a Veil between us, and an eternal abiding in Flames. And may the Favour of God and Peace be towards *Mahomet*, the best of Men, the (b) Captain, who leads his Followers in the

(a) Faith is elegantly call'd a Portion, by which we win the Paradisiacal Maids; that is, by which we are admitted to Heavenly Pleasures.

(b) Captain.] The first who honour'd Mahomet with this Title, was Abubeker, the fourth Man who embrac'd the Mahometan Faith in that Age.

strait way; and to his Kindred, and most glorious Associates, be perpetual and ever-growing Peace throughout all Ages.

Here begins the Description of Faith, and the Explanation of it. Know then that Faith is the first of the Foundations of *Islamism*, as the Prophet *Mahomet* hath declar'd; with whom may God be well pleas'd, and give him all manner of Salvation.

(c) *Islamism* stands upon five Foundations: The first of which is Confession of God, that there is none but that true God, and *Mahomet* his Ambassador. The second is a stated Observation of (d) Prayers. The third is Giving of Alms. The fourth is the Fast of the Month *Ramadini*. The fifth is the Pilgrimage to *Mecca*, to be undertaken by every one who is able to perform that Journey. Now that Confession is what we call Faith.

We must know therefore, that the first thing requir'd of a Man duly qualify'd, is, that he believe in God. 2. His Angels. 3. His Books.

(c) *Islamism*] Is a general Name (tho some take it to be the same with Faith in a large Sense) that takes in both the Speculative and Practical Part of Divinity; i. e. all that is to be believ'd and done. The Speculative Part is commonly call'd Faith, the Practical Religion. The former is divided into six Parts: 1. Of God. 2. Of Angels. 3. Of the Divine Books. 4. Of Prophets. 5. Of the Last Day. 6. Of God's Decrees. The latter into five Parts: The 1. treats of Holy Washings. 2. Of Prayers. 3. Of Alms. 4. Of Fasts. 5. Of the Pilgrimage of *Mecca*. Our Author observes this Order, as do two Manuscript Systems of Divinity in the Amsterdam Library, and those also that are in my Hands, both Arabick and Persic, by various Authors.

(d) He does not mention here Holy Washings, and yet he treats of them before his Argument of Prayers; because Washings are consider'd as Prerequisites and Concomitants of Prayers.

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4. His Prophets. 5. The Last Day. 6. The Decree of God concerning Good and Evil.

Now Faith consists in this, that a Person be persuaded of the Truth of these things in his Mind; but Confession of the Tongue takes in the Demonstration of it by outward Signs.

S E C T. I.

Of Faith in G O D.

F A I T H in God is a true Acknowledgment made by the Mind, and a Confession of the Tongue, that the most High (e) God doth exist, is true, permanent, very Essence, eternal without Beginning, and to endure without End; who hath no (f) Figure, nor External Form,

(e) God.] *By God they understand an Essence necessarily existing: So I find Borhaneddinus Alzerberffi, and others, write in a didactical Method. God is the name of an Essence necessarily existing: wherefore Allah is among them a name that is proper and essential to God. Let us hear what Schahaboddinus Abulabos Ahmed Ibn Amad Ibn Jousafa, in his Manuscript concerning Ceremonys, pag. (mihi) 155. The most High God hath ninety Names, which are divided into three kinds: The first kind hath a relation to the very Essence of God, and the sole word Allah takes it all in. The second respects the Glory and Majesty of God, as King, Great, Powerful, Conqueror. The third respects the Attributes of God, as Lord, Beneficent, Quickening, Preserving. You may see a Catalogue of these Names of God, in the 2d Edition of Hottinger's Hist. Oriental. pag. 389.*

(f) Who hath no Figure, &c.] *Here begin the Attributes of God, which in a Persian Manuscript, Question and Answer, are call'd Negative, viz. because they don't agree to God; and then follow the Affirmative Attributes, What God is, viz. One Powerful, &c.*

nor Place, nor Equal, nor Fellow, nor Like, nor Motion, nor Change, nor Translation, nor Separation, nor Division, nor Weariness, nor Breaking. He is not join'd with any other; he is one eternal, living, (g) knowing, powerful, willing, (h) hearing, seeing, speaking, doing, creating, sustaining, artificially producing, quickening, giving over to Death, giving to every thing a Beginning, making all Men to (i) return, judging, determining, directing, commanding, forbidding, directing into the right way, and leading into Error, recompensing, rewarding, punishing, Benign, Conqueror. To him belong eternal Attributes, in his Essence, to all Eternity, without Separation or Mutation; and these are not he, nor yet are they different from him. And so every Attribute is join'd with another, as Life with Knowledge, or Knowledge with Power. Now there are these Attributes; Life, Knowledge, Power, Will, Hearing, Seeing, Speech, Eternity without Beginning or End, Action, Creation, Sustentation, Production, Artifice, Enlivening, Killing, the first Production of things, their Reduction, Wisdom, Decree, directing to Good, seducing to Evil, Retribution, Rewarding, Punishing, Grace, and Victory: And these are the noble and precious Attributes that God is possess'd of, and by which the Faithful know him. And whosoever denies these Attributes, or any of them,

(g) Knowing, powerful, &c.] *Omniscient and Omnipotent, as they are wont to say at other times.*

(h) Hearing, seeing, &c.] *We must understand him here in a sound Sense; for he had before remov'd all external Figure, and Form, and Motion from God.*

(i) Making all Men to return.] *That is, raising from the Dead. Resurrection is, as it were, a returning to God, a way of speaking borrow'd from the Alcoran.*

or doubts of them, or any one of them, he is certainly an Infidel. *Keep us, O God, from Infidelity!*

S E C T. II.

Of ANGELS.

MOREOVER, that one may be said to believe what he ought concerning Angels, there is requir'd a Persuasion of the Mind, and Confession of the Tongue, that they are Servants to the most High God, who are call'd Angels; pure from Sin, near to God, giving humble Obedience to his Commands, and never are disobedient. Now Angels are holy, subtle Bodys, created of Light; they neither eat nor drink, nor sleep, nor have they difference of Sexes among them; they have no carnal Appetites, they have no Father or Mother. They are also distinguish'd by different Forms, and go about their proper Business. Some stand, some stoop downwards with their Bodys; others sing the Praises and Songs of God with their Heads bow'd down, or praise and extol God, or pray to God for the Remission of the Sins of Men. Some of them write (by the means of Men) and guard Men, and carry the Throne of God, or go about, and perform other Works that are pleasing to God. Now it is necessary to believe in them, tho one should be ignorant of their Names and Kinds: and to love them is one of the necessary Conditions of Faith; and to hate them, or any one of them, is Infidelity. If any one should say, that Angels do indeed exist, but that they have difference of Sexes among them; or should say, that Angels indeed

are, and have no difference of Sexes among them, and yet did not believe in them, nor love them, he is to be accounted an Infidel. *Keep us, O God, from Infidelity!*

S E C T. III.

Of the Divine Books.

FAITH in the Divine Books is this, That we be persuaded in our Mind, and confess with our Tongue, that to God belong illustrious Books, which he sent down from Heaven to his Prophets: Which demission, or sending down, was done without Creation (k), eternal without Production: In them are contain'd the Commands and Prohibitions, and Edicts, and Promises, and Threatnings of God; the Declaration of lawful and unlawful Obedience and Rebellion, and the Manifestations of a Retribution both of Rewards and Punishments. All these Books are the very Word of the most High God, which are read with tongues, wrote in Codes, or Books, and kept in the Minds of Men. Now this Word of God is distinct from those Words and Letters; and yet these Letters

(k) Without Creation.] *It has been a Question long agitated among the Mahometans, and with great heat, Whether the Alcoran was created or increated? Those who said it was created, seem'd to others to diminish and lessen its Authority: but they defended themselves many ways; among which one is, that 'tis the express Saying of God, We have put the Alcoran; now that which is put, is created. Others took the opposite Side of the Question. They took the safest side, who, adhering to the words of the Alcoran, said, That it was put; or sent down, and were silent about its Creation.*

and

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and Words are call'd the Word of God by a Metaphor, because they make known the true Word of God: For the same Reason that ours is call'd a Word, because it makes known our true Word, as the Poet sings.

*Like as Reason in the Breast;
The Tongue is made the Index of the Mind.
But God knows these things best.*

These Books are in number a Hundred and Four: of which the most High God sent (l) ten to Adam; fifty to Seth; thirty to (m) Idris; ten to Abraham; one to Moses, which is the (n) Pentateuch; one to Isa (Jesus) which is the Gospel; one to

(l) Ten.] *The famous Hottinger, in Hist. Oriental. pag. 22. writes from Kessæus, that there were twenty one Books sent down to Adam; but all the Mahometans, that I have seen, mention only ten. Nor does Kessæus say, in the Place cited, that there were twenty one Books sent down, but that on the first night of the Month Ramadani, God sent him down twenty one Leaves or Tables; and presently adds, this is the first Book which God sent down to Adam.*

(m) Idris.] *Thus they call Enoch. In my Manuscript Taa-rich 'tis said, he liv'd 365 Years; and those that were before him making use only of the Skins of Cows, he first made up Gowns and Breeches, wag'd War, and at last ascended alive into Heaven. The very day of his Ascension is denoted in a Manuscript Collection of Prayers: "O thou who carry'dst up Idris on the tenth day of the Month Moharram."*

(n) Pentateuch.] *What (will some say) do the Mahometans own the Pentateuch of Moses, and the Gospels, to be Books divinely inspir'd? Why then do they reject our Arguments borrow'd from thence? But when they speak of the Law of Moses and the Gospel, they don't mean our Copies, but those antient ones which they pretend are so much corrupted by the Jews and us, that at this time they are nothing less than Divine Volumes. They say the genuine Copies of these Books have been lost long ago; and therefore when they are desir'd by us to shew*
an

to *David*, and that is the Book of *Psalms*; and one to *Mahomet*, which is *Alfurcân* (the *Alcoran*). Whoever denies these Volumes, or doubts of them, or part of them, or of any Chapter, or Verse, or Word of them, he is certainly an Infidel. *Save us, O God, from Infidelity!*

S E C T. IV.

Of the Ambassadors of God.

FAITH in the Ambassadors of God, requires that we acknowledg in our Heart, and confess with our Tongue, That to the most High God belong Prophets, Messengers from among Men sent to Men, speaking Truth; whom we must believe, who command or forbid certain things, and carry the Messages of God to Men, and manifest to them Constitutions and Canons; and reveal to them hidden things, as the Nature and Attributes and Works of God, and the Resurrection or rising again, and the (o) Punishment of the Grave, In-

an uncorrupted Copy of the Law of Moses, or the Gospels, they tell us they cannot: which Loss would vex them extremely, unless they thought the Alcoran sufficient. Among other Places which they cry are corrupted, are Psal. 2. 7. I have begotten thee; where they say it should be read, I have educated thee; and for my Son, my Prophet: and John 16. 7. Ἰδὲ ἀνίσταμαι, Advocate, should be εὐκταίω, Mahomet, inclytus.

(o) The Punishment of the Grave.] *It is the Opinion of the Mahometans, that two Angels, Monkir and Nakir, will raise Men from their Graves, and inspire them with new Life, and will examine them concerning their Faith and Piety, and punish the Guilty.*

terrogation

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terrogation and Trial, and the (p) Ballance, and the * Bridg or Way (to be trod at the last Day) and the (q) Pool, and Intercession, and Paradise with its Delights, and Hell with its Torments. Now the Prophets are free from Mistakes and great Sins, and (r) all addicted to the same Religion, which is *Islamism* (or the *Mahometan Religion*) altho they differ in their Laws. They are also the Elect of the Creatures, honour'd with God's speaking to them, and with Angels coming down to them; supported by manifest Miracles, which are contrary to the common Order of things: for some have brought the Dead to (s) Life again; have (t) spoke with Beasts, and Trees, and other inanimate things; and have been (v) saluted by them, and (x) so on; to which

(p) The Ballance.] *In it will be weigh'd the Catalogues of good and bad Works.* Vid. Pocock. in Not. Misc. ad Port. Mos. pag. 283.

* The Bridg.] *Stretch'd out over Hell, which the Godly and Ungodly must walk upon; but so, that these last shall fall down into the Fire.*

(q) The Pool.] *Out of which the Godly will drink, as they pass along upon the Bridg, before their Entry into Heaven.*

(r) All addicted, &c.] *'Tis the firm Persuasion of the Mahometans, that Adam, and Noah, and Moses, and Jesus, and the other Prophets, all embrac'd the same Religion with Mahomet. The Alcoran every where presses this; and 'tis a noted Place, Surat. 2. concerning Abraham, where 'tis said, he was not a Jew, nor a Christian, but a Genuine Mussulman.*

(s) Brought the Dead to Life again.] *Thus 'tis told, in my Taarich, of the Prophet Dulkephel, who liv'd in the time of the Persian King Caicobad, that he rais'd from the Dead Thirty Thousand Men. So Surat. 5. p. 110. 'tis said of Jesus, that he rais'd the Dead.*

(t) Spoke with Beasts.] *As Solomon, who understood the Language of Beasts.*

(v) Saluted.] *Mahomet himself was saluted by the Stones, and Trees came to meet him.*

(x) And so on.] *Thus the Prophet Salich, who, inviting the Themodites to the Faith, produc'd, out of a black Rod, a Camel and*

which Degree other Men could not attain to. God also establish'd an Order among them, whereby one is more excellent than another. Thus those who have born the Office of Ambassadors, are above those who were not Ambassadors; and those who have instituted a new Religion, are better than those who have not done so. The first of all was *Adam*, the last and most excellent was *Mahomet*; to whom, and all the rest, may God be propitious, and bless them. The most excellent of Creatures, and next in order to the Prophets, was *Abubeker*, then *Omar*, then *Othman*, and last of all *Ali*. After these in order of Dignity follow six most honourable (Associates of *Mahomet*) *Talcha*, *Alzobeir*, *Saad*, *Seid*, *Abdorrachman*, and *Abu Obeida*; and after them his other Associates, and after these the Age of those Men to whom *Mahomet* was sent: Whom God bless. May the Grace of God be upon all of them! Then follow those who do good Works. The number of the Prophets, according to a certain Tradition, amounts to Two Hundred and Twenty four Thousand; but according to another Tradition, One Hundred and Twenty Four Thousand. Of these Three Hundred and Thirteen have born the Office of Ambassadors; and Six have form'd new Con-

and a Castle, which wander'd thro the Fields thirty Years, till 'twas kill'd by Caddar; which being done, the Castle, returning to the Rock, disappear'd. Thus Solomon perform'd a Month's Journey in one Hour, and built the Temple of Jerusalem, begun by David, by the help of Demons subject to him. These are taken out of *Taarich*. They likewise attribute Miracles to our Saviour *Jesus*, as that he made Birds of Clay which flew away (vid. *Surat*. 5. p. 110.) and the Jews, in an abominable Libel, write, that by one Dye he could make Cloth of any Colour, and other Fictions, which you may read in the Notes to the Apocryphal Gospel of the Infancy, by our famous Sike, the great Ornament of the University of *Cambridg*, and of the *Oriental Tongues*.

stitutions,

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stitutions, viz. (a) Adam, Noah, Abraham, Moses, (b) Jesus, and Mahomet. May God bless, and be propitious to all these! It is not requir'd as a Condition

(a) Adam.] The Mahometans are wont to call him a Prophet, and even some among the Christians; Epiphanius advers. Hæres. p. 6. de Adamo, for he was a Prophet. It won't be ungrateful to give a List of all those whom they dignify with the Title of Prophets, from Adam down to Mahomet. These are the Prophets; Adam a Husbandman, Seth, Idris, i.e. Enoch a Taylor, Noach a Wright, Hud a Merchant, Salich, Chidr (he is thought to be Elisha, Elias, or Jeremy) Lot, Abraham, Isaac a Keeper of Cattle, Ishmael, Jacob, Job, Bosheir, Dulkephel (whose true Name was Harfil) Joseph a King, Ephraim, Nun, Joshua, Schoaib, Moses a Herdsman, Aaron, Jasin, Elias a Weaver, Ozair (Esras) Daniel, Samuel, David a Maker of Coats of Mail, Solomon, Zechariah a Wright, Jahia (who in my Manuscript Taarich is said to have been kill'd by Herod at the desire of his Wife, and so they seem to understand John the Baptift) Isa (Jesus), George (he is said to have been sent to the Ninivites) Mahomet the last of the Prophets. I could add a great deal more, but this would take up more room than is allow'd for the Notes.

(b) What my Taarich says of Jesus, is this: Isa was the Son of Mary, the Daughter of Imran; and he was sent Ambassador by the most High God, who sent him from Heaven the Book of the Gospel. He was likewise a Legislator, and call'd Men to the Obedience of God; and when the Jews sought to kill him, he was taken up into Heaven. The Author of my Taarich thus deduces the Genealogy of Christ all the way to Adam; in which as there are many things inconsistent with Chronology, so there are other things not altogether unprofitable.

- | | | |
|-------------|-------------------|-------------|
| 1 Jesus, | 11 David, | 21 Jehuda, |
| 2 Mary, | 12 Esche (Jesse), | 22 Jacob, |
| 3 Imran, | 13 Oun (Obed), | 23 Isaac, |
| 4 Mathan, | 14 Zjahaz (Boaz), | 24 Ibrahim, |
| 5 Philicos, | 15 Salmon, | 25 Azer, |
| 6 Jehoscha, | 16 Abauân, | 26 Nahor, |
| 7 Asa, | 17 Imran, | 27 Serug, |
| 8 Abia, | 18 Daram (Ram), | 28 Argou, |
| 9 Rehabeam, | 19 Amrou, | 29 Phaleg, |
| 10 Salomon, | 20 Kaz, | 30 Schaleg, |
| | | 31 Ar- |

dition of Faith to know them, but 'tis necessary to love them; for he that hates them, or any one of them, is to be reckon'd with Infidels. Moreover, whosoever denies the Veracity of any one of these Prophets, or doubts of it, or of any thing that he hath declar'd, the same is an Infidel already. *Preserve us, O God, from Infidelity!*

S E C T. V.

Of the Last Day.

FAITH in the Last Day, consists in this, that we believe with our Heart, and confess with our Mouth, that the Last Day will certainly be; and that this Day will be the Day of Resurrection; and that the most High God will bring this World to Destruction and Ruin, and will commit all Creatures therein to Death; excepting certain things, which he is willing should remain, viz. the Throne

31 Arphacschad,	35 Methuschalah,	39 Kainan,
32 Sem,	36 Idris (Enoch),	40 Enos,
33 Noach,	37 Jered,	41 Seth,
34 Lamech,	38 Mahaleil,	42 Adam.

Take care, Reader, that thou don't ascribe these Antichronisms and Chronological Mistakes to Mahomet, or all the Mahometans: For Mahomet never publish'd such a Genealogy any where, and the Arabians themselves disagree about many of them. They say that Jesus was receiv'd into the second Heaven, after his Death, where Mahomet saw him when he view'd the Heavens in the Night of Power, as 'tis in my Manuscript. Then he saw Adam and Ishmael in the first Heaven, Abraham in the third, Idris, or Enoch, in the fourth, &c. but others dispose them in another Order.

of

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of Glory, the Royal Seat, (c) and the Spirit, (d) and the Table and the Pen, and Paradise, and Hell, with all things contain'd in them. Then will God bring them back, and raise them again, and quicken and gather them together; and he will call for their Accounts, and examine them, and give them their Books (in which are written their Works both Good and Bad) Some shall be on his right Hand, and some on his left Hand, behind his Back: Then will he judg between them in Equity, and weigh their Works, as well Good as Evil; and will make Retribution to every Soul according to what he hath done.

(c) *After this manner writes Kessæus concerning this Spirit and its Rise, after having given account of the Creation of the Table, Pen, Waters, Throne and Royal Seat (for the Creation of all things began in this Order) "Then the great and mighty God created the Spirit (Wind) and added Wings to it, the number of which none knoweth except God; and he commanded the Spirit to carry these Waters (he had said before that the Waters were created, but without Froth, Wave or Motion, lying in a sluggish State) which was done."*

(d) *And the Table and the Pen.] The Mahometans write, that the first thing that was created was this Table, and then the Pen, Waters, Throne and Royal Seat of God. Thus Kessæus, his Histor. Sacr. MS. "Ibn Abbas, to whom may God be propitious, said, The first thing that God created is the Table, in which is contain'd whatsoever God wrote upon it, about both past and future things." No body knows what is wrote upon it, except God. 'Tis said in the same Place, that that Table is made of a Pearl of immense Magnitude, and the Pen of Gems, from the Cleft of which proceeds Light, as Ink from our Pens. But these Emblems signify nothing else than the eternal Decrees of God concerning all things, which the Eastern People express thus in their own way. Thus the Jews will tell you, that the Pen or Stile, by which the Decalogue was writ by God, and Tables of Saphir, with other things, were created before the Production of Heaven and Earth. For these things are allegorical, and mark that they were chiefly in the view of God's eternal Decree; for which reason they say that the World was created for the Law.*

Some

Some shall enter into Paradise thro his Goodness and Mercy; some shall go to Hell: But none of the Faithful shall remain in Hell for ever, but shall enter into Paradise, after they shall have suffer'd according to the Proportion of their Sins; because the Believers shall remain for ever in Paradise, and the Unbelievers in Hell-Fire. To the Faith of this Resurrection is requir'd Fear: so that he is to be reckon'd an Infidel, who is secure about it; or he that denies the Resurrection, or doubts of it, or says, I don't fear the Resurrection, nor desire Paradise, nor fear Hell. *Save us, O God, from Unbelief!*

S E C T. VI.

Of the Decrees of God.

FAITH in the Decrees of God, is, that we believe in our Soul, and confess with our Tongue, that the most High God hath decreed (e) Things and their Modes; so that nothing can happen

(e) Things and their Modes.] *I here present thee, Reader, for thy Recreation, some Arabick Lines, concerning the Certainty of God's Decrees, which don't want their Beauty.*

If Physick could certainly free Man from Injuries, and cure him of his Diseases, the Physician would not be solicitous about his own Death.

But Physick is only an Art of Guessing and Conjecture; and we know that there is no Certainty in Conjectures.

Whatsoever is written against thee shall come to pass, and what is written for thee will not fail.

Therefore give thy self up to God, and know that thy Lord is powerful; his Decrees will certainly take effect, and therefore his Servants ought to be silent.

Tell

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pen in the World, whether it respects the Conditions and Operations of things, or Good or Evil, or Obedience or Disobedience, or Faith or Infidelity, or Health or Sicknefs, or Riches or Poverty, or Life or Death, that is not contain'd in the Decrees of God, and in his Will, Ordination and Judgment. But God hath so decreed Good, Obedience and Faith, that he ordains and wills them; and that they may be under his Decree, his salutary Direction, his good Pleasure, and Command: On the contrary, God hath decreed, does ordain, will and determine Evil, Disobedience and Infidelity; yet without his salutary Direction, good Pleasure, or Command; it being only by way of Seduction, Indignation and Prohibition. But whosoever shall say, that God is not delighted with Good and Faith, or that God hath not an Indignation against Evil and Infidelity; or that Good and Evil are from God so, that God hath decreed and will'd both with Complacency in them, he is certainly an Infidel. *Direct us, O good God, into the right way!*

S E C T. VII.

Of Lustrations or Purifications, and particularly of the Washing call'd Gass.

YOU must know, that in order to perform Lustration aright, there are requir'd seven sorts of Water fit for that purpose, viz. Hea-

Tell the Astrologer, in my Name, that I give no Faith to those things that the Stars determine; for I know that all things past and to come were ordain'd by the necessary Decree of the great Protector.

D

venly

venly or Rain-Water, Sea-Water, River-Water, Well-Water, Fountain-Water, Snow-Water, and Hail-Water. The Foundations of the Lustration call'd *Gasl*, are three. 1. Intention. 2. Throwing off Filth, if there is any. 3. That the Water may touch all the Hairs of the Body, and all the external Skin. And the Requisites of (f) *Sunna* are five. 1. The Form (*In the Name of God*) must first be pronounc'd. 2. Washing the Palms of the Hands, before they be put into the Bason. 3. Lustration before Prayers, to be perform'd with certain usual Ceremonys. 4. Rubbing the Skin with the Hands. And, 5. a Continuation of the same. (g) For six things this washing

(f) *Sunna*] *Is as it were an Oral Law, which takes in the Sayings and Actions of Mahomet, that are not related in the Alcoran; first propagated by Tradition, and afterwards committed to Writing. Upon the Alcoran and Sunna is founded all Right, Civil and Sacred, among the Mahometans.*

(g) For six things] *viz. principally, otherwise the Sunna orders this Washing for more things. In my Persian Manuscript, necessary Washings are elegantly distinguish'd, which are six. 1. For Impurity. 2. Womens Flowers. 3. A Birth. 4. A Flux of Blood after the Birth. 5. Touching of any thing dead. 6. Death, i. e. that the very Corps must be wash'd. The Washings which are commanded in the Sunna, but are not so necessary as the former, are thirty nine. There is therefore, according to Sunna, requir'd a Washing, 1. on Friday, which is the Mahometan Sabbath. 2. On the odd Nights of the Month Ramadan, i. e. the first, third, fifth, seventh, &c. 3. On the night of the Feast of the Month Ramadan. 4. On the day of that Feast. 5. On the day of the Feast of Oblations. 6. In the middle of the Month Resjeb. 7. In the middle of the Month Schaban. 8. On the 27th of the Month Resjeb. 9. On the Birthday of Mahomet, i. e. the 17th of the Month Rebia the former. 10. On the 24th of the Month Delhazjae. 11. On the 25th of Dilkaade. 12. On the 18th of Delhazjae. 13. On the day in which they remain in Arafat. 14. On the 8th day of the Month Delhazjae. 15. On the first day of the new Year. 16. When any body makes a Vow to undertake a religious Pilgrimage*

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washing of the whole Body is necessary, three of which are common to Men and Women.

1. Cleanness from (b) Circumcision. 2. Spilling of Seed. 3. Death. Three are peculiar to the Women :

mage to Mecca. 17. When any body vows to remain there. 18. When any body goes about Caba, or the House of the Temple of Mecca. 19. When any Person visits the Sepulchre of one of the fourteen Imamis. 20. When one repents of his Sins, and is converted. 21. In the Entry of Mecca. 22. In the Entry of the Territory of Mecca. 23. In entering into Medina. 24. In the Entry into the most famous Temple of Mecca, in which is Caba. 25. In the Entry of the Temple of Medina. 26. In the Entry of Caba, which is a House in the middle, &c. 27. When we ask the Assistance of God for obtaining a good thing, or escaping a bad one. 28. Of a new-born Child. 29. When we pray for Rain; the Romans call'd that, *Ambarvalia facere*. 30. When any Person has knowingly neglected Prayers at the time of an Eclipse, which was total. 31. When a Person visits one who has not been in company with other Men for the space of three days. 32. When one touches a Corps after it has been wash'd. 33. When one kills a Lizard. 34. When one has not intirely finish'd his Washing, but left off before he had perform'd all things requisite. 35. When in the time of Washing one doubts whether if any thing hath befallen him anew, for which Washing is necessary. 36. When little Stones are thrown after a certain way in the Pilgrimage to Mecca. 37. When one has been mad. 38. When one has fallen into a Swoon. 39. When one has made ready the dead Clothes for a Person deceas'd. In both the Amsterdam Manuscripts there are only seventeen of these mention'd; but this Persian is most accurate, and deserves to be entirely translated: tho I doubt whether it would be worth any one's while to do this Work in our Age. But in the Amsterdam Manuscripts I find other Washings mention'd, as the Washing or Baptism of an Unbeliever, when he turns Mahometan. That agrees with the baptizing of Profelytes, in use among the Jews.

(b) From Circumcision.] Both Males and Females among the Mahometans are circumcis'd. The Circumcision of Women consists in cutting off the Nympha in young Maids; this is perform'd by a Woman. Galen tells us, that the Egyptians did the same, lib. 15. de us. Part. & Ambros. de Pat. Abraham. lib. 2. c. 2. in these words: "The Egyptians circum-

Women : 1. Their monthly Courfes. 2. A Flux of Blood after Child-bearing. 3. The Birth it self.

Of the Lustration, call'd Wodou.

The Foundations, *i. e.* the Divine Institutions of Lustration, are six. 1. Bowing. 2. Washing the Face. 3. Washing the Arms. 4. Rubbing some Parts of the Head. 5. Washing the Feet, together with the Ancles. 6. Observing the Order prescrib'd. And the Laws or Institutions of *Sunna* about the Lustration *Wodou* are ten. 1. The Form (*In the Name of God*) must be begun with. 2. Washing the Palms of the Hands before they be put into the Bath. 3. Rinsing the Mouth. 4. Drawing up Water by the Nose. 5. Dividing the Beard, if 'tis thick. 6. Separating the Toes. 7. Washing of the right Hand, and right Foot, must go before that of the left. 8. A threefold Repetition. 9. An uninterrupted Continuance of

"cise their Males in the 14th year of their Age ; they circum-
 "cise the Women the same year, because about that time their
 "Passion for Men begins to be high." But the Males are cir-
 cumcis'd in the 13th, 14th, 15th or 16th year of their Age ; at
 which time their Mind exerting its Force, they are in a Condition
 to make Profession of the Mahometan Faith. Sometimes in
 the 6th or 7th year, provided they can say, There is no God
 but one God, and Mahomet the Prophet of God ; not pre-
 cisely at thirteen, as some write, because Ishmael their Father
 was circumcis'd at that Age : For Mahomet, Son of Sultan
 Morat III. was circumcis'd at sixteen, and others at another
 Age. That before Mahomet's time, the Ishmaelites observ'd
 Circumcision, Origen testifies, in Philocal. c. 123. p. 77.
 "That the Ishmaelites, who inhabited Arabia, were all cir-
 "cumcis'd at thirteen years of Age." Besides, Herodotus
 writes, that Circumcision had been a long time in use among the
 Colchii, Egyptians, Ethiopians, Phœnicians, Syrians,
 and the People of Palestine.

these

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these Actions. But there are five things that render this Lustration necessary. 1. When Nature evacuates in self any other way than by Seed. 2. Profound Sleep 3. A Failure in the Understanding, either thro Drunkenness, Madness, or Sickness. 4. When a Man touches a polluted Woman, without putting a Veil between. 5. When one touches the secret Parts. Besides, 'tis necessary to make clean the secret Parts, after Nature has done its Office; and 'tis best to do it with the left hand, or with (i) a little Stone, and then (k) Water must be brought.

Of cleansing by Dust, or (l) Sand.

The Divine Institutes or Laws, about cleansing by

(i) A little Stone.] *The antient Greeks and Romans had the same Custom.*

(k) Water.] *I believe 'tis for this reason that the House of Office is call'd by the Arabians and Persians A House of Water. The richer sort of People have always a Quantity of Water plac'd near the House of Office, and the poorer sort carry in with them a Vessel of Water, that so they may perform this Rite. Kessæus, in Hist. sacra M S. tells us, That this Rite was taught Adam and Eve, the Parents of Mankind, by an Angel.*

(l) Sand] *which is never allow'd, unless to supply the want of Water. And by Sand we must not understand Sand in a strict sense, but "every kind of Earth, as Dust, Sand, a Flower, Saffron, Collyrium, Oker, a little Stone, tho no Dust stick to it." These are the words of Ibrahim Ibn Mohammed, in Syft. Theolog. M S. p. m. 9. where he likewise gives the Opinions of other learned Men; for there are some who think, that nothing is fit for this Ceremony, unless some Dust stick to it. Ibn Joseph and others think, this Rite may be done by Sand and Dust alone. The Persians commonly make use of the word Dust upon this occasion. The Jews likewise think, that washing of the Hands may be perform'd with Dust, if Water is wanting: "Those that can't have Water to wash their Hands, may make use of Dust, a Bundle, or the tender Buds of Plants." We read in Cedrenus, p. 206. That a certain Jew expiring in the Wilder-*

by Sand, are (m) four. 1. Intention. 2. Rubbing of the Face. 3. Of the Hands up to the Elbows. And, 4. An Observation of this Order. The Laws of *Sunna* are three. 1. The Form, *In the Name of God*. 2. The right Hand must go before the left. 3. An uninterrupted Continuation of these Acts.

S E C T. VIII.

Of Prayers.

THE Divine Foundations or Laws, upon which the Rite of Praying is founded, are thirteen. 1. Intention. 2. Magnificence. 3. The Form, *God is great*. 4. Rising. 5. Reading the first Chapter of the Alcoran. 6. Bowing of the Body. 7. Lifting up the Body. 8. Adoration with the Face downward. 9. (n) Sitting. 10. (o)

ness of Africa, was baptiz'd by Christians with Sand for want of Water.

(m) The largest Manuscript in the Amsterdam Library, reckons eight things necessary to be observ'd in this Lustration by Sand, in this Order: 1. A Journey; i. e. one must be upon a Journey. 2. Want of Water, after it has been sought for; i. e. it must be earnestly inquir'd whether Water can be found: if it cannot be found, then 'tis lawful to make use of Sand. 3. The stated time of Prayers must be come. 4. The Sand must be clean. 5. Intention of the Mind. 6. The Face must be rub'd with it. 7. And then the Hands, with the Elbows. 8. An uninterrupted Continuation of the same Acts.

(n) Sitting.] This is commanded to be interpos'd, that they may the better meditate upon the Mysterys of their Worship.

(o) The latter Sitting.] Some interpose Adoration, with the Face to the Earth, between the two Sittings.

The

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The latter sitting. 11. (p) The latter Confession. 12. And its Form. 13. The Order of these Acts must be observ'd. But the Institutions of *Sunna* are: 1. (q) The former Promulgation of the time of Prayers. 2. (r) The latter Promulgation. 3. (s) The former Confession. 4. A certain Form of Prayer so call'd. There are five things requir'd before Prayers. 1. Purity of the Members from the Pollution of the Belly, and other Uncleannesses. 2. Veiling the Body with a pure Garment. 3. Standing in a clean Place. 4. Knowledg of the stated Time. 5. Turning of the Face to *Kiblam*, or the Tem-

(p) The latter Confession.] *This is conceiv'd in these words, I bear witness that Mahomet is the Ambassador of God.*

(q) The former Promulgation.] Abu Mohammed Abdalla Ibn Abi Zeid, in his *Manuscript System of Theology*, tells the way of this Declaration thus: "God is exalted, God is exalted. I bear witness that there is no God but one, I bear witness that there is no God but one. I bear witness that Mahomet is the Ambassador of God, I bear witness that Mahomet is the Ambassador of God. Then with a loud Voice thou shalt make this Confession once: I bear witness that there is no God besides God, I bear witness there is no God besides God. I bear witness that Mahomet is the Ambassador of God, I bear witness that Mahomet is the Ambassador of God. To Prayers, to Prayers. To prosperous Success, to prosperous Success. If it is a Morning-Meeting, then add, Prayers are better than Sleep, Prayers are better than Sleep."

(r) The latter Promulgation.] *This is the Form: "God is exalted, God is exalted. I testify that there is no God but God. I testify that Mahomet is the Ambassador of God. To Prayers. To prosperous Success. Prayers will presently be done. God is exalted."* Ibrahim Ibn Mohammed Halebienfis says, fol. 9. col. 2. of his *Manuscript System*, "That when the Crier comes to these words (Prayers will begin immediately) then the Congregation, gather'd in the Temple, shall arise, and make haste to go to Prayers."

(s) The former Confession.] *It consists of these words: "I bear witness that there is no God besides God."* Mahomet had both Confessions engraven on his Seal.

ple of *Mecca*. Prayers necessary every Day are five. 1. Prayers at Noon, which require four (t) Bowings of the Body. 2. After Noon, which require as many. 3. Evening-Prayers, which require three Bowings. 4. Nightly-Prayers, which require four. 5. Morning-Prayers, which require two : In all seventeen.

S E C T. IX.

Of Alms.

ALMS (*u*) ought to be given out of (*m*) five kinds of things. 1. Cattle. 2. Mony. 3. Fruits that are sown. 4. Plants. And 5. Mer-

(t) Four Bowings.] *Some that are more religious than others make more. Ibn Hozji Alhammovi, in a very elegant Book in Manuscript, gives us this Tradition of the Mahometans. "There is no Mussulman who makes every day "twelve holy Bowings of the Knee, besides those that are defin'd "by the Law, for whom God will not build a House in the Heavenly Paradise."*

(u) Alms.] *That the Mahometans do very much commend Alms, is well known. In my Persick Manuscript, or Pandects of the Sacred and Civil Law, collected at the Command of Abbas King of the Persians, are brought two Sayings of Mahomet, to this purpose : "The Alms of your Wealth are the Acceptance of your Prayers ;" i. e. as the Persian there explains it, Give Alms out of your Riches, that so your Prayers may be pleasing to God. And, "Whosoever forbids to give Alms, shall "be thrown into Hell-fire." Moreover, he says, this is extant in their Traditions : "That the most gracious and powerful God "will, at the last day, send a Serpent to that Man who did not "give Alms out of his Goods ; that that Serpent shall bite his "Hand, and that he must suffer it. That the Camels, and Bulls "and Sheep, out of which Alms was not given, will tread to pieces "their*

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5. Merchant-Goods, that are sold. Now there are three sorts of Cattle of which Alms must be given, Camels, Cows, and Sheep. To do this legally, six things are requir'd. 1. That he who gives Alms out of these things, must imbrace the *Mahometan* Religion. 2. That he be free. 3. That he be the sole Master of that thing. Then, 4. That thing must have grown to a certain (x) Bulk: And, 5. Must have been a (y) whole year in his Possession. And, 6. These Animals must have been fed by himself, or (z) fed at his Charges. Out of Mony, Alms are given of a twofold Matter, viz. Gold and Silver: and in order to bestow them aright, five of the former Conditions we have mention'd are requir'd.

"their Owners; but those Animals that are arm'd with Horns, shall take them up upon them, till the Creatures Accounts are paid off."

(w) Five things.] Others say there are nine things requir'd, Gold, Silver, Wheat, Barley, Raisins, Dates, Camels, Oxen, and Sheep.]

(x) A certain Bulk.] That thou mayst understand this, Reader, take notice of these things. Suppose, for example, one have Twenty Pence of Gold Mony, and that other Conditions be not wanting (as for instance, that he be free) he is oblig'd out of his Twenty Pence to give half a Penny, i. e. one out of Forty. So that the Quantity of Mony, to which it should amount, before 'tis necessary to give any thing out of it for Alms, is 200 Drams. If one has 100 or 150, yea if he hath 199, he is not oblig'd to give Alms; but if he hath 200 Drams, he must give out of them five Drams, and so proportionably in other Sums. Out of Gold or Silver Utensils no Alms is given.

(y) A whole Year.] That is, if one hath possess'd Mony eleven Months by Law, and hath not, in the mean time, put it out to Interest, he is oblig'd, in the beginning of the twelfth Month, to give the Alms determin'd by the Laws.

(z) Fed.] Alms is not given of those Animals that are us'd for tilling the Ground, or are ordain'd to bear Burdens; but out of those that go to feed freely, and are fed at the Charges of their Owner.

1. That

1. That one be a Mussulman. 2. Free, &c. That Alms be given out of things sown, three things are requir'd. 1. That it be a thing wont to be sown by Men, not growing of it self. 2. Kept in Barns. 3. Grown to a just Quantity. Out of Plants, Alms are given, in two kinds, Palms and Vines; and to do this aright, the four first of the six mention'd Conditions are requir'd. Out of Merchant-Goods, Alms are given, according to the same Conditions, which we said were requir'd in Pecuniary Alms. Moreover, the divine Foundation or Law about Alms, both that which is given out of the Goods, and that which is given for each Head, (a) the Fast of (b) *Ramadan* being ended, is twofold: The Intention, by which a Person hath determin'd in his Mind to give this or that Alms as a Debt; and The giving or bestowing it self.

(a) Fast.] *Whether a Person had fasted in the Month Ramadan or no, provided the time of the ending of the Fast is come; every one in his Senses, and that is come to the years of Puberty, is oblig'd to give this Alms, which is one Sea for each Man. And if he be alone, he pays only one Sea; if he is the Master of a Family, he is oblig'd to pay one Sea for every Member of his Family. The Alms may be paid in Barley, Wheat, Dates, Rice, Raisins, a kind of Meat prepar'd of Milk, or any other thing that is mostly eat in that House. Abdalla Ibn Abi Zeid writes, that this Alms is given as well for a Slave as for one that is free, for a Child as for one come to full Age, for a Woman as for a Man.*

(b) Ramadan.] *Besides this Anniversary-Fast, Sunna prescrib'd others, chiefly in the Month Resjeb. They bring a Tradition from the Mouth of Mahomet, by which Rewards are promis'd to every one who fasts one, two, to ten Days in that Month. For Example; To him that fasts seven Days, are shut the seven Gates of Hell; to him that fasts eight Days, are open'd the eight Gates of Heaven; he that fasts six Days, shall have sixty Tears Sins remitted to him. The Favour of God is promis'd at the last Day to him who hath fasted only one Day in the Month Schaban, &c. And thus the Fasts of the three Months, Ramadan, Resjeb and Schaban, have singular Privileges.*

S E C T.

S E C T. X.

Of Fasts.

THREE things are requir'd to a lawful Fast.
 1. That one be a Mussulman. 2. Of ripe Years. 3. In his Wits. But the Divine Laws to be observ'd in Fasts are five. 1. Intention of the Mind. 2. (c) Abstinence from Meat. 3. From Drink. 4. From the Act of Generation. 5. From the Intention of Vomiting. There are ten things, which make Fasting of no effect. 1. When any thing goes into the Belly, or the Head, with Intention. 2, and 3. A Clyster apply'd behind, or any such like thing before. 4. Intention of Vomiting. 5. The Act of Generation. 6. Emission of Seed by Contact. 7. Womens Flowers. 8. A Flux of Blood after Child-bearing. 9. Madness. 10. Apostacy.

(c) Abstinence] Viz. by Day; and that so strictly, that they durst not chew that part of the Meat which remain'd upon their Teeth, nor kiss a Woman.

S E C T.

S E C T. XI.

Of the Pilgrimage to (d) Mecca.

THE Divine Laws about this Rite are five:
 1. The Intention, by which the Mind is determin'd to go in Pilgrimage to *Mecca*, and religiously

(d) Mecca.] *The famous Pocock hath given a Description of the City of Mecca, out of Scherifollidris, in Specimine Historiæ Arab. which no body, that is taken with the Arabian Learning, can want. In this City is Caba, which they visit; a House twenty four Cubits long, and twenty three Cubits wide: It is set about with Pillars on all sides, which are in number 448; it hath 28 Gates, and is illuminated with Lamps by night. They have a reason, besides the express Command of Mahomet, why they reverence this Place; and that is, that they believe it to have been built in that Place by Adam, and that it was again built by Abraham and Ihmael, after having having been overturn'd by the Deluge. Many have treated of the solemn Rites of this Pilgrimage, and among the rest Albertus Bobovius accurately enough, in Tractat. de Turcar. Liturgia, pag. 11. and the Fable of their going thither on purpose to visit Mahomet's Sepulchre, is exploded long ago; for he was bury'd at Medjina. It will not be amiss here to give a List of the Days on which that Festivity happens.*

The Seventh Day of the Month Delhazjae, or the Month of Pilgrimage.

VII. *On this Day they preach, and teach the Rites of Sacrificing.*

VIII. *Is call'd the Day of Drinking; on which they drink out of the Well of Mecca, call'd Zemzem. Then they go towards the Valley of Mina, and there remain till Morning-Prayers of the day Arafat, which follows.*

IX. *Is the Day on which they remain and pray in Arafat, a Hill near Mecca. After Sun-setting they leave Arafat, and go towards Mczdalifa, betwixt Arafat and the Valley Mina, and there they pray.*

X. *Is*

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religiously engages to God to perform it. 2. Remaining in Mount (e) *Arafat*. 3. (f) Shaving or clipping in *Mina*. 4. (g) Going round the Temple of *Mecca*. And, 5. Running (h) between *Safa* and *Merva*.

X. Is the Day of Sacrifices and Feasts, which by the Turks is call'd the First of *Beiram*; on which, after having thrown little Stones into the Valley *Mina*, they are wont to kill one or more Sheep; and after having given part to the Poor, they eat the rest with their Friends.

XI. Is a Day of Rest; on which they rest either in the Valley *Mina*, where they are wont to sacrifice, or in their own Dwellings.

XII. The Day on which they depart from *Mina*.

(e) *Arafat*.] It is not lawful for any Pilgrim to enter into *Mecca*, unless he has first remain'd here for some time. Wherefore all the Caravans which go from Europe, Asia and Africa, come to that Place, and each Company occupies the Place appointed for him. Here they put on the Holy Garment, and wash themselves.

(f) Shaving.] The Women don't shave, altho they are oblig'd to this Pilgrimage; nor do they offer Sacrifices.

(g) Going round.] When they enter *Mecca*, they go strait to the Temple, and compass it seven times. They go the first three Circuits with a swift Pace, and moving their Shoulders; that they may shew how chearful they will be when they engage with those who worship more Gods than one.

(h) Between *Safa* and *Merva*.] Mountains near *Mecca*, where they are wont to pray to God. Now they run seven times betwixt them, going from *Safa* to *Merva*; the Distance betwixt these Hills or Rocks is 780 Cubits.

But as concerning this Rite, and many others, which the Mahometan Law commands, it is to be observ'd, that the Mahometans themselves confess, that most of them (such as the Pilgrimage to *Caba*, going round it seven times, running betwixt *Safa* and *Merva*, throwing of little Stones, Circumcision, Fasts and Washings) were in use amongst the antient Arabians before Mahomet, but were confirm'd by Mahomet, and somewhat chang'd by him; which the famous Pocock hath demonstrated in *Specimine Historiæ Arabum*, pag. 305. & seq. Moreover, they confess that most of those Rites are neither dictated nor approv'd by the Light of Nature and Reason, but are founded only upon the arbitrary Command of God, which was before given to other Prophets, but neglected thro the deprav'd Manners of Men, and a long Interval of Time, and at length made manifest to the World

World by Mahomet. And that God was pleas'd to command such things, which human Reason could not see the meaning of, or why God commanded them; that Men might learn to obey God in all things, not because it seem'd just to him, or agreeable to our Notions of God in all things, but for this reason only, that God commanded it. But let us hear Algazali, whose Words the famous Pocock hath translated into Latin, lib. cit. pag. 313.

“As to that repeated running and throwing of Stones, and other such like Actions, they do nothing to the Mind of Man, nor are they agreeable to Nature: Neither can the Understanding be directed to find out what they mean, nor why anybody should be mov'd to embrace them; but they consist of a simple Command, and a mere Intention to obey the Command, as it is a Command; which it is necessary to obey, and which it is not allow'd the Understanding to meddle with, and to a familiar Acquaintance with which our Natures and Minds are great Strangers. For when the Understanding perceives the Scope and Design of any thing, Nature is in some measure more inclin'd to it: which Inclination assists the Command, and together with it invades the Understanding: so that there does not appear in it a full and compleat Servitude and Obedience.” But yet Abu Sjafer Ibn Tophail, Master to the great Maimonides, in the Life of Hai Ibn Jokdan, seeks some Colour for these Ceremonys from the Light of Reason, when he writes that his great inspir'd Philosopher had observ'd, that he would have arriv'd at great Light, if he could have imitated the Heavenly Bodys, and endeavour'd with all his Might to come to it. Wherefore when he beheld these pure Bodys free from all Filth, he wash'd himself; from whence he gathers the natural Equity of the Mahometan Lustrations. And when he saw these Bodys daily go round, he imitated that also, and sometimes went round certain Trees, sometimes a whole Island. From whence he seems to insinuate the great Justice and Reasonableness of going round Caba.

BOOK II.

S E C T. I.

*Treating of several Things falsly charg'd
upon the Mahometans.*

FROM the time that the *Mahometan* Doctrine poison'd almost the whole Earth with its Infection and Contagion, there were a great many who endeavour'd to put a stop to a growing Evil, and confute a most abominable Religion: Which, as it was very necessary (lest an Error, subverting the Foundations of the whole Christian Religion, should take root in the Minds of the Ignorant, as it did in *Asia* at the Time when *Mahomet* arose) so it was no less difficult. For an exact Knowledg of the *Arabick* Tongue (in which the Impostor deliver'd his Religion, and without the help of which 'tis scarce possible to enter into the Mysterys of *Mahometanism*) was necessary. But the greatest part of those who meddled in this Affair, had not the least knowledg of that Language. For which Cause they pretended, in their Writings, that many things were most certainly believ'd, and asserted by the *Mahometans*, which they never dreamt of, and which none but Madmen and Fools would ever have own'd. We may add, that the imprudent Zeal

Zeal of some puny *Greeks* ascrib'd many things to them, which the *Mahometans* themselves detest; as it is customary for ill-natur'd Men, who explain the Opinions of the adverse Party. Wherefore I have propos'd in this Book, to examine some Opinions which are unjustly attributed to the *Mahometans*; and in some places to discover the ground of the Mistake, lest those who give credit to all things that are commonly said of the *Mahometans*, should be entertain'd with Lyes.

S E C T. II.

Whether the Mahometans believe that every one may be sav'd in his own Religion.

IN the first place I shall take notice of their gross Mistake, who write, That the *Mahometans* assert, that every Man may be sav'd in his own Religion, and obtain eternal Salvation, provided he lives piously. And this we read in *Cribratione Alcorani*, written by *Nicolas de Cusa Cardinal*. lib. 3. cap. 2. *Summa Controversf. Hoornbeck*. p. 188. *Voet. Disput. Theolog. Part. 2.* p. 665. *Maccov. Theolog. Polem.* p. 117. *Flotken. Catalog. Haresf. Horn. Histor. Ecclesf. Vigner. Notis ad Histor. Byzantin. Leonie. Chalcondyl.* p. 505. To which may be added *Artus Thomas*, who, in *Triumpho Crucis*, p. 24. says "The Forty sixth Error of *Mahomet*, is the Indifference of Religions, which he declares for in many places, provided one lives a good Life." *Bellarmino in Controversf. Tom. 2.* p. 299, and 294. has these words: "The *Alcoran* teaches, cap. 2. That all Men shall be sav'd

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" in

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“ in their own Laws, if they keep them; both
 “ *Jews, Christians and Turks.*” P. 547. “ The
 “ last Dotage of *Mahomet* is, the Indifference of
 “ Religions, provided the Life be good.” *Thomas a Jesu de Convers. Gent.* p. 677. “ *Mahomet*
 “ says in the Chapter *Albacara* (which is the Ti-
 “ tle of the second *Surat.*) - That *Jews* and *Chri-*
 “ *stians* shall be sav’d.” See the same Author,
 p. 644. Thus the Author of the second Oration
 against *Mahomet*, subjoin’d to the *Alcoran*, which
Bibbinder publish’d in 1550. p. 321. “ In the
 “ Chapter *Micapara* (read *Albacara*) which they
 “ interpret a *Heifer*; he says, that *Jews* and *Chri-*
 “ *stians* shall be sav’d.” Which Mistake, I think,
 we may pardon in all these, as being ignorant of
 the *Arabick*, which I can scarce pardon in the Re-
 verend *Angelus a S. Joseph*, or *De la Brosse*, who
 tho he had liv’d fifteen years in *Asia*, and
 was skill’d in the *Arabick* and *Persian* Tongues,
 yet in his *Persick Lexicon*, or *Gazophylacium*, writes
 thus. “ The *Alcoran* insinuates In *Surat.* of the
 “ Cow, That every one shall be sav’d in his own
 “ Law, in these words. Whosoever will believe
 “ and do aright, whether *Christian* or *Zabite*;
 “ whosoever believe in God, and in the Day of
 “ Judgment, shall obtain a Reward from God,
 “ and in the Day of the Resurrection shall
 “ have no cause of Fear or Affliction.” The
 Ground of the Mistake lies in the Text of the *Al-*
coran, which I shall exactly translate word for
 word. *Surat.* 2. *vers.* 59. “ Verily those who
 “ believe, both *Jews* and *Nazarens* (i. e. *Christi-*
 “ *ans*) and *Zabians* (i. e. *Gentiles* in *Arabia*, or
 “ *Ishmaelites*) whosoever of these believe in
 “ God and the last Day, and do good Works,
 “ have their Reward with their Lord; and no
 “ fear shall come upon them, neither shall they
 “ be affected with Sorrow.” *Mahomet* means

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this:

this: That the way to Salvation is shut up from no Man, and that there is hope for Pardon to every one, who will be converted to his Religion; and whether he is *Jew*, or *Christian*, or *Gentile*, so he believes in God and in his last Day (*i. e.* provided he embrace the *Mahometan* Religion, which is Faith in God alone, since both *Jews*, and *Christians*, and *Zabians*, as he thinks, worship more Gods than one) he may be sav'd. These words, *He that believes*, denote him who embraces the *Mahometan* Religion, as is evident from many places of the *Alcoran*. Hear also the Author of the six Foundations of the *Mahometan* Religion, lib. 2. "Faith and *Islamism* (*i. e.* the *Mahometan* Religion) are the very same thing: so that he who believes, is he that is addicted to *Islamism*; and he that is addicted to *Islamism*, is the same with him who believes. There is no difference between these two, but only in words." What can be more clear? To believe in God, is not merely to believe that God is, but to give an Assent to all the Principles of the *Mahometan* Religion. And then, what is it to do good Works, according to *Mahomet's* Mind, other than observing Lustrations, Prayers, Alms, and Fasts? And can a *Christian*, or a *Jew* do these in their Religion? Let me add this from the Manuscript *Persick* Questions and Answers. "There is no Distinction between Faith and *Islamism*;" that is, he that believes, and he that professes *Islamism*, are the same. But much more ought this Phrase (*He that believes in God, and the last Day*) to be taken for him who embraces the *Mahometan* Faith: For all that is to be believ'd, may be reduc'd to these two Heads; for they describe the Articles of their Faith so, that they treat only of God, *viz.* the Essence, Attributes, Angels, Books, and Prophets of God; and then of the last Day. You may

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may see this in the Abridgment of the *Mahometan* Religion, which we have translated. I shall add this Testimony out of the *Persian* Manuscript Questions and Answers, mention'd before. "When they shall ask thee in what thou believest; thou shalt say, I believe in five things: First in the most Gracious and Powerful God; next in his Angels; then in his Books; then in his Prophets, and Ambassadors, and Priests; (*Imames*;) and lastly, in the last Day." Moreover, how can he be said to affirm, that the *Jews* and *Christians* shall be sav'd, who every where belches out Curses against them, who says they cannot be sav'd in their Religion, who adjudges them to the eternal Punishments of Hell? *Surat. 2. vers. 15.* "Those to whom we have given the Book, that they may read in it with a true Reading, shall believe in it; and he that doth not believe in it, shall perish." Some will say, that *Mahomet* contradicted himself, as the Famous *Hinkelman*, in *Prefat. ad Alcoranum, fol. E. Col. 2.* But unless we take *Mahomet* to have been an arrant Fool, he must have taken notice of the Inconsistency of Assertions so openly contradictory to one another. Besides, *Mahomet* would have expos'd himself to be laugh'd at by all, if, when he was endeavouring to instil and commend his Religion to Men, he had affirm'd that every one might be sav'd in his own Religion. For why should he think the *Jews* and *Christians* oblig'd to embrace the *Mahometan* Doctrine, if they could be sav'd by their own? But I think it sufficiently appears now, that this Opinion is falsely laid upon the *Mahometans*; since no such is to be found either in the Confessions or Systems of the *Mahometan* Theology, printed or Manuscript, that I have seen; and they who invented it, were led into this Mistake from this one Text of the *Alcoran*, which,

as translated in the antient Version, had an ambiguous sense. For the *Alcoran*, in this place, seems to say nothing but what we read in the *Acts* of the Holy Apostles, chap. X. 35. *That, in every Nation, he that feareth God, and worketh Righteousness, shall be accepted of him.* But God forbid, that we Christians should from thence infer, that every one shall go to Heaven by his own Religion: This Error we detest with all our Soul. If any one desire to read this same Text, as it is translated by *Rob. Retenens.* it is thus. “ But be
 “ it known to all, that every one who leads a
 “ good Life, whether *Christian* or *Jew*, or for-
 “ takes his own Law, and embraces another; eve-
 “ ry one that worships God, and doth good, shall
 “ undoubtedly obtain the Divine Love.” This Version has been follow’d almost by all, that have quoted the *Alcoran*, without having consulted the *Arabick* Text; from whence this, and other Mistakes have arose, as we shall see afterwards.

S E C T. III.

Whether they believe God to be Corporeal.

IT is no less a Calumny, *That the Mahometans* believe God to be corporeal. And yet Pope *Pius* the Second wrote so in a Letter to *Morbisanius*, tho he is reckon’d very honest and candid by those of his own Party: But this is a matter of Fact, and not of Right; and many Papists confess, that the Pope may be deceiv’d in matters of Fact. This *Morbisanius* was Emperor of the *Turks* (but by what Authority the printed Copys give him this Name I know not; for in the Manuscript, which

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which I collated, I find, *Illustri Mahumeti, Principi Turcarum*; To the illustrious Mahomet, Emperor of the Turks.) In the Letter are these words. "The Christians and Saracens or Turks differ in many things in their Notions about God. You say that God is corporeal, we say he is incorporeal." And a little after. "The Saracens make God to have a Body, and a Head, and Hands, and other Members; we assert that God is an incorporeal Spirit, immortal, eternal, and incomprehensible." With the Pope agree *Thomas a Jesu de Convers. Gent. lib. 10. Gualter. in Chronol. p. 539. and Artus Thomas Parisiens. in Triumph. Cruc. contra Mahometum*, which he subjoin'd to *Chalcondyl. p. 22. Euthymius Zigabenus in Panoplia Dogmatica*, hath fallen into the same Mistake, when writing of Mahomet, he says, "That God is spherical. Now this is the Figure of a Body, and signifies Body, as much as thick and compact. Since therefore, according to him, God is a corporeal Sphere; it will follow that he can neither hear nor see." *Lipsius* writes the same in his *Monit. & Exempl. Politic. cap. 3. p. 141*. This Mistake hath sprung from the ambiguous signification of a word we translate *Sphere*, which also signifies *Eternal*; and in this sense it is rightly affirm'd of God. See my *Dissertation upon Mahomet's Creed*, §. 36. I don't think I need be at much pains to prove, that the Mahometans believe God to be a Spirit, which nobody can be ignorant of, that has look'd into the genuine Volumes of the Arabian Divines. It is sufficient to give you this Opinion from a most elegant System of Mahometan Theology; (of which Book I had two Copys, but gave one of them to the famous *Sike*) cap. 2. "Surely God is not corporeal or figur'd, nor an extended and measurable Substance; neither can he be liken'd to any Body, nor divided into

“ definite Parts.” And the *Mahometans* call that part of their Theology, which demonstrates the Nature of God not to be corporeal, and removes all Passions and Affections from him, by a particular word, which signifies the *Sanctification of God*. With how much more Candor and Sincerity have the *Jews* understood and deliver’d the Opinion of the *Mahometans* upon this Head? For they plainly testify, that the *Turks* remove all that is corporeal from God; when in the Book *Cofri*, p. 12. they introduce a *Mahometan*, declaring the principal Heads of his Religion in this manner: which Declaration, as it is worthy to be read elsewhere, as well as in that place, I here give it entire. “ We “ (*Mahometans*) firmly believe the Unity and E- “ ternity of God; and that the World had a Be- “ ginning, and that all Mankind derive their Ori- “ ginal from *Adam*; and we remove, in every “ sense, all Body, and all corporeal Modes from “ God. But if there is any thing in our Words “ that looks that way, we explain it, and say, “ that ’tis metaphorical, and so express’d, that “ it may the more easily be conceiv’d by our “ Understandings. Next we confess, that the “ Book of our Law (the *Alcoran*) is the Words “ of God, and to be esteem’d in it self a Miracle, “ which upon its own account we ought to receive “ for Divine; because no Man is able to compose a “ Book like unto it, or any Chapter of it. Next, “ that our Prophet (*Mahomet*) is the Seal (*i. e.* “ the last) of the Prophets; and that he abro- “ gated all the Laws that were given before him, “ and call’d all Nations to the *Ishmaelitish* Religion; “ and that the Soul of him who is obedient, shall “ be join’d to the Body in the Celestial Paradise; “ and that he shall enjoy infinite Pleasure, and “ Meat and Drink, and Women, and every thing “ that his Soul desires; But that the Disobedient “ and

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“ and Ubeliever shall be thrust down into un-
 “ quenchable Fire, where he shall be tormented
 “ without End.” Dost thou not wonder, Read-
 er, that a *Jew* gives a Summary of the *Mahometan*
 Religion with so much Candor, when so many
 Christians have been at the pains to obtrude the Fic-
 tions of their own Brain, or the Testimonys of
 their own Ignorance, for the true Doctrines of the
Mahometans? How different is the Face of that
 Religion. as ’tis deliver’d by this *Jew*, from that
 which hath been pawm’d upon the Christian
 World for true, to this Day?

S E C T. IV.

Whether God is the Author of Evil.

THE *Mahometans* believe God to be the Au-
 thor of Evil, if we trust *Cedrenus*; who,
 in *Histor. Compend.* p. 348. says, “ This (*Maho-*
 “ *met*) Enemy of God, and most wicked Man,
 “ said, that God was the Author of all Good and E-
 “ vil.” *Damascenus* says the same, in *lib. de He-*
res. & Anonym. in Saracenicis Sylburgii, p. 67. who
 copy’d after *Cedrenus*; as do *Artus Thomas*, in the
Triumph of the Cross, written in *French*, p. 11, and 22.
 and *Gualther* in *Chronolog.* p. 539. But *Euthymius*
Zigabenus, in *Panopl. Dogmat.* insisting upon the
 same Calumny, endeavours to demonstrate what
 he advances upon this Head, out of the *Alcoran*;
 Teaching that God is the Author of all Evil,
 as well as of all Good, he says, “ Whom God
 “ directs, he is led into the right Way; whom
 “ he leads into Error, he is deserted.”

I confess this is written in the *Alcoran*; but can we from thence infer, by a just Consequence, but God is the Author of Evil? In my Opinion, we cannot. This way of speaking denotes, that the Providence of God is conversant about both Good and Evil: And the Holy Scriptures make use of the same way of speaking, when God is said to *create Evil*, Isa. 45. 7. Amos 3. 6. *and to cause Men to wander from the right way of Salvation, and to harden them*; Exod. 10. 1. Deut. 2. 30. Rom. 9. 18. Psal. 81. 13. Jer. 4. 10. and other Places, which our Divines are wont to cite, in order to prove, that not only the Evil of Punishment, but also the Evil of Sin is subjected to the Providence of God, let our Adversarys cavil as they please, calling our Opinion by the odious Name of *Mahometan*; as if the Unity and Eternity of God ought to be deny'd by us, because the *Mahometans* own them. A most noble Consequence indeed! But both Reason and Scripture teach us, that these Phrases ought to be interpreted in a Sense agreeable to the Divine Majesty and Sanctity. In a Manuscript which I have, 'tis said, *that God is the Creator of Good and Evil*. But will any body contend, that the Evil of Sin, and not the Evil of Punishment, is to be understood there? And when it follows presently, *The Creator of Paradise, and Hell*, who does not see that Evil may be explain'd by *Hell*, and Good by *Paradise*? The *Mahometans* always extol the Holiness of God, remove every Defect from him, say that God directs Evil by his Providence, but does not please himself in it; they never pronounce him to be the Author of Evil: And therefore they are unjustly charg'd with this Opinion; with which all who maintain the absolute Providence of God, and his independent Right in all things, are wont to be charg'd.

S E C T.

S E C T. V.

Whether they worship Venus.

IT is false that the *Mahometans* worship *Venus*, and yet this is said in the Anathema's, by which a *Mahometan* converted to the Christian Faith, was wont to curse the *Mahometan* Faith. "I denounce Curses against all those who worship the Morning, or Evening Star, or *Venus*, which, in the *Arabick* Tongue, they call *Chabar*; i.e. *Great*." So the Author of a Paper against *Mahomet*, publish'd by the famous *le Moyne* in *variis Sacris* p. 444. says, that *Venus*, or *Phosphorus*, is worship'd by the *Mahometans*, and call'd *Oua*; as also the Authors of the *Centuriar. Magdeburgens.* who, *Centur.* 8. p. 511. besides that, make mention of a certain Idol made at *Cadiz* by *Mahomet* himself: Any body that loves Fables, will find an accurate Description of it there. *Euthym. Zigaben.* in *Panopl.* writes, that the *Arabs* were given to the Worship of *Venus*; and he is cited by *Selden de Dis Syris* p. 216. I wish this great Man had bestow'd some Strokes of his Pen upon the words of *Euthymius*, as being contrary to manifest Truth; but *Selden* passes them over without any Judgment upon them, and seems to be of the same Mind with *Euthymius*: For in the Argument of the 4th Chap. we read expressly, *The Mahometans worship Venus's Head*. Besides, in the same Chapter, that he may prove that the *Mahometans* worship *Urania*, he writes thus: "*Alla Oua Cubar, seu Cabar Alla* in this Rite, is God, or Goddess, and Great Goddess, or
" Powerful

“Powerful Goddesses.” Wrong! For the *Mahometans* own no Goddesses; the words *Alla* and *Cubar* are Masculine. *Selden* took this Explication from *Cedrenus*, who after he had said, that the *Saracens* worship *Venus*, adds: “Lest we should seem to any body to tell a Lye, we shall declare that great Mystery of theirs, viz. this is the Form of their filthy and impious Prayers, *Alla, Alla, Oua Cubar: Alla, Alla* signifies God; *Oua* signifies Greater; *Oua* denotes Great, or the Moon, or *Venus*.” O insipid and blockish Interpreter! *Damascenus* says more justly of the *Arabians*: “They indeed worship’d the Images of the Star *Lucifer*, and of *Venus*, which in their own Tongue they call *Chabar*, till the time of *Heraclius*.” For when *Mahomet* arose, he banish’d all worship of Idols; which is truly taken notice of in that Paper, which was sent to *Gregory IX.* Pope of *Rome*; of which *Mat. Paris*, in *Hist. Angl. Henric. III.* p. 411. “The *Mahometans* were taught by *Mahomet* to detest Idols.” You will find a great deal more, serving to the Illustration of this Matter, in my *Dissertation of Mahomet’s Creed*, §. 36.

S E C T. VI.

Whether they worship all Created Beings.

THERE have not been wanting some, who said that the *Mahometans* pay’d Adoration to all created Beings; which is a most gross Calumny. *Thomas a Jesu de Convers. Gent. lib. 10.* says, “The Thirty fourth Error of the *Mahometan* Sect is, that they invoke all created things.” *Euth. m. Zigaben. in Panopl.* affirms the same thing, and

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and endeavours to demonstrate it, in these words.

“ *Mahomet* swears by the Sun, Moon, Stars, the
 “ shining of the Fire, Animals, Hounds, Plants,
 “ and other unknown and barbarous Names; in
 “ doing which he demonstrates, that he accounts
 “ them Gods: For he that sweareth, uses to swear
 “ by that which is greater than himself.” As if
 the *Jews*, who swear by the Temple, by *Jerusalem*,
 by their Head, shou’d therefore be said to worship
 their Head, and the Holy City, as Gods. Every
 body sees that this little *Greek* is out of his Wits.
 The same Author, not understanding *Vers.* 153.
Surat. 2. in the *Alcoran*, where are these words:
 “ Verily *Safa* and *Merva* are Places, in which you
 “ may shew your obedience to God; for whoso-
 “ ever goes to the Temple of *Mecca*, or remains
 “ there, he will not do amiss to go round them:”
 writes thus, p. 14. of *Mahomet*; “ He teaches
 “ that the two barbarous words *Tzitsapha* (read
 “ *Sapha*) and *Merva*, tend singularly to the wor-
 “ shipping of God.” Thus *Sylburgius* translated
 them, which indeed are very far from *Maho-*
met’s mind. Another Author whom *Sylburgius*
 hath publish’d in his *Saracénica*, seems to have be-
 liev’d, that *Sapha* and *Merva* were the Names of
 Angels: For thus he pronounces the Anathema
 against “ those who are call’d by *Mahomet*, the
 “ Angels *Aroth* and *Maroth*, *Tzapha* and *Mer-*
 “ *va*; which *Mahomet*, blabbing after a strange
 “ manner, reckons amongst things that are vene-
 “ rable to God; p. 78.” Thus *Nicetas*, lib. 20.
Theaur. Orthodox. “ I anathematize the Angels,
 “ that are express’d by *Mahomet* in their proper
 “ Names, *Aroth*, *Maroth*, *Tzapha* and *Merva*,
 “ which he brings into the Number of Holy
 “ things, by a prodigious Lye against God.” *A-*
roth and *Maroth* are names of Angels among the
Mahometans, of whom they tell almost the same
 thing,

thing, that the *Jews* tell of *Schamchazai* and *Azrael*. But *Tzafa* and *Merva* are Names of places near *Mecca*. There is nothing more certain. See the close of the *Abridgment of the Mahometan Religion* above.

S E C T. VII.

Whether they deny the Providence of God.

THE *Mahometans* teach, that there is no Providence, if we believe Pope *Pius II.* in his Letter to the Emperor of the *Turks*. “ You, says he, think that all things happen in this Earth fortuitously, and that God does not regard them; we firmly believe, that he who created all things, doth also govern them.” *Thomas a Jesu* tells the same thing in *Convers. Gent. lib. 10.* “ The fourteenth Error of the *Mahometan* Doctrine is, that all things in this World are fortuitous.” It is needless to insist upon demonstrating, that this Opinion is falsely ascrib’d to the *Mahometans*; since it is very well known at this Day, that Providence is no where more believ’d and defended as in the *Mahometan* Religion; which in this point comes nearer to the Truth, than the Popish Religion. See above the Chap. of the *Decrees of God*, in the *Abridgment*, &c.

S E C T.

S E C T. VIII.

Whether they believe that God prays for Mahomet.

TH E R E are many who also upbraid the *Mahometans* with a very foolish Opinion, as if they believ'd that God prays for *Mahomet*. Thus *Nicolaus de Cusa Cardinal. in Cribratione Alcorani, lib. 3. c. 5. pag. 97.* "If we observe the 42d Chapter, the God of the *Alcoran* is *Mahomet's* Servant; for both he and the Angels pray for *Mahomet*." So the Author of the *Second Oration against Mahomet*, publish'd with the *Alcoran* in the year 1550. *pag. 327.* "What sayest thou, O Man? Doth God pray for the Salvation of others, &c." *Bellarmin. Tom. 2. Controvers. p. 294.* "The *Alcoran*, chap. 43. saith, That God and the Angels pray for *Mahomet*." To whom add *Martin. Martini, in Lexic. Etymologic. ad vocem Mahometh.* But *Abraham Echelenfis Maronite of Lebanon*, in a Preface which he prefix'd to *Placita Philosophorum Arabum*, hath turn'd that Phrase which is usual with the *Mahometans*, after mentioning a Prophet, or a holy Man, *Let the Prayers of God be upon them, for let the Blessing of God be upon them.* The Original of this Mistake, as of many others, lies in the abominable *Latin Version* of the *Alcoran* by *Rob. Rete-nens.* and *Herman. Dalmata*, and which *Bibliander* publish'd in the year 1550. In *Surat. 33. ver. 56.* we read in their Translation of this Place, *God and the Angels pray for the Prophet.* But pray whom

whom should God pray to for him? The true sense of the words is this: " Verily, God and his " Angels favour *Mahomet*; God is benevolent towards him, and the Angels pray to God for " him." The Truth of the Case is this; either they did not understand, or did not clearly enough explain that ordinary Form which the *Mahometans* make use of, when they speak of *Mahomet*, or other holy Men; *May God bless him, or be propitious to him.* We have the Authority of the *Arabians* themselves on our side; from whence 'tis plain, that the *Mahometans* don't believe that God prays for *Mahomet*, as might be demonstrated by a great many Proofs, if 'twere necessary.

S E C T. IX.

Whether they deny a Hell.

THAT *Mahomet* taught there was no Hell, is asserted by *Maccovius*, in *Theolog. Polem. pag. 119.* and others, whom I scarce think it worth while to refute; for that the Pains of Hell, which *Mahomet* threatens the Infidels with, run thro the whole *Alcoran*, no body can be ignorant of, unless he is a perfect Stranger to that Book. Hence the *Alcoran* teaches, in one place, that a great Punishment; in another, that the Punishment of Fire; and in a third, that Hell is appointed for the Wicked.

S E C T.

S E C T. X.

What way they turn their Faces when they pray.

TIS a mere Fiction, that the *Mahometans*, when they pray, turn their Faces towards the *South*, according to *Mahomet's* Law. We read in *Euthym. Zigaben.* these words: "*Mahomet* commanded his Followers to turn to the *South* when they pray'd." The same thing is affirm'd by *Gualtherus* in *Chronolog.* p. 539. and *Artus Thomas* in *Triumph. Crucis,* pag. 23. But they are quite mistaken; for *Mahomet* taught his Disciples, when they pray'd, to turn their Faces towards the Temple of *Mecca*, which is therefore call'd *Kibla*. See *Surat. 2. ver. 136, & 144.* How much then is *Bradwardin* mistaken (whose Learning in Theological Matters I would by no means lessen) in his Work *de Causa Dei,* pag. 58. writing thus: "Is it not contain'd in your Bible (he is disputing against the *Mahometans*) " that " the Sun rises between the two Horns of the " Devil; and therefore those who worship towards the East, worship the Devil?" For the *Mahometans* themselves, in their Prayers, look towards the East, since they are plac'd at the West, with respect to the Temple of *Mecca*.

S E C T.

S E C T. XI.

*Whether they believe that Sins are taken away
by frequent Washing of the Body.*

SOME write that the *Mahometans* think, the Pollutions and Sins of the Soul are done away by frequent Washings of the Body, and that they take great care about the Purification of the Body, but neglect the Purity and Holiness of the Soul. Thus *Bartholom. Edyssen. in Confut. Hagarren.* "Thy Prophet hath taught, that all Diseases of Soul and Body are cleans'd and wash'd away by Water." From whom *R. David Kimchi* does not much differ, in *Comment. ad Jes. 66. 17.* where he says, "That the *Ishmaelites* purify their Bodys, and wash themselves continually, while in the mean time they are polluted by their evil Works; and behold they would appear pure, when they are not." It is false that the *Ishmaelites* and *Mahometans* think themselves clean and pure from evil Works by frequent Washings of the Body. *Aben Ezra* did better (tho he deserv'd a Rebuke from *Kimchi*) who explain'd this Verse generally of the Manners of Idolaters, setting aside the particular Consideration of the *Mahometans*. *Johannes d'Espagne* was guilty of the same Mistake in *Concion.* and *Polydor. Virgil. de rerum invent. lib. 7. pag. 475.* "If they cleanse themselves with Water, they think they have wash'd away all Sins." And thus *Du Ryer*, in his *Abridgment of the Mahometan Religion*, before the *French Translation of the Alcoran*: "They believe, that having carefully
↓
" wash'd

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“ wash’d the Body, and said certain Prayers fitted
 “ to that Ceremony, their Soul is likewise clean
 “ from all sort of Filth and Sin.” And last of
 all, the Lord of *St. Olon*, the King of *France*’s Am-
 bassador to the Emperor of *Morocco*, in his De-
 scription of that Kingdom, publish’d first in
French, and then in *Dutch*, in the year 1698. ca. 2.
 writes this of the *Mahometans*; “ They often
 “ wash their Head, Feet and Hands, alledging
 “ that hereby they are cleans’d from all Sin.”
 We may add the famous *Hyde*, in *Not. ad Bobov.*
Liturg. Turcar. pag. 1. “ They wash out of a
 “ lustral Vessel, which is a lustral Laver, or a
 “ beak’d Water-Pot; out of which lustral Wa-
 “ ter is pour’d upon the Members. This is be-
 “ liev’d to contribute towards purifying the Soul
 “ from all spiritual Uncleaness, as of old a-
 “ mong the *Jews*.” The *Mahometans* are not
 quite so mad, but expect the Purification of their
 Soul, and the blotting out of their Sins, only
 from God and his Grace. Hence they pray, *O*
God cleanse me, and cleanse my Soul! and such like,
 which are to be met with every where in their
 Writings. I present thee, Reader, with an ele-
 gant Sentence out of my Manuscript, lib. 2. c. 1.
 that thou mayst judg thy self whether they think
 the Soul is purify’d by the washing of the Body,
 and what way they distinguish them: “ Purifica-
 “ tion of the Garment is, as it were, Purifica-
 “ tion of the external Husk; Purification of the
 “ Body is, as it were, Purification of the Shell;
 “ and Purification of the Heart or Soul, is, as it
 “ were, Purification of the Kernel. And indeed
 “ this Purification of the Mind from the Pol-
 “ lutions of deprav’d Manners, is the chief of
 “ all.”

F S E C T.

S E C T. XII.

Whether they believe the Devils to be the Friends of God and of Mahomet.

Johannes Andreas (who had himself been a *Mahometan*, which renders his Ignorance unpardonable) in *Confus. Sect. Mahometan.* writes, that the *Alcoran* says, “ The Devils were made the Friends of Men, God and *Mahomet* ;” adding, “ Do you not perceive this to be repugnant to the Precepts of God, who rejected the Devil, and depriv’d him of his Grace for ever ?” The Text he cites is found in *Surat. 72.* which from the Argument is call’d the Chapter of *Genii*. It is said there, that some *Genii* hearing the *Alcoran* read, approv’d the Doctrine contain’d in it, and said, *We also believe one God.* But, good Sir, this is told of *Genii*, not of Devils. The *Mahometans* have one word to denote a good Angel, another to signify a bad Angel, or Devil (which are many, *Surat. 21. v. 82.*) and a third to signify a Genius, which is a Creature of a middle State betwixt good and bad Angels. Of these *Genii*, some of which are Believers, others Unbelievers, the *Alcoran* speaks, not of Devils. If these *Genii* shall be found Faithful or Believers, such as those mention’d in the above-quoted Place of the *Alcoran*, they shall dwell in a separate Place of Pleasure after the Day of Judgment : If Unbelievers, they shall dwell with wicked Men in Hell. The words that *Andreas* brings besides from the *Alcoran*, ruin him : “ Tell me, O Moor, “ who daily readest the *Alcoran*, when thou recitest “ these

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“ these words, *God keep me from the Devil, &c.*
 “ *the Enemy of Mankind*; now thou hearest them
 “ made the Friends of Men, &c.” For in the
Alcoran (*Surat. 16. 100.*) God’s Help is to be
 beg’d, not against the *Genii*, but against the De-
 vil. And we no where read that the Devils are
 the Friends of Men, but the *Genii*. Let us see
 what *Zjeuharis* says of them in his Manuscript
 Lexicon, at the word *Ascheitan*. “ Every body
 “ knows what *Ascheitan* is: every rebellious and
 “ disobedient Genius (therefore all *Genii* are not
 bad) “ Man or Brute is call’d *Ascheitan*.” He
 presently adds, “ The *Arabians* call a Serpent
Satan.” Which I mention, that I may shew,
 in the *Mahometan* Theology, the Footsteps of
 the Deception of our first Parents by Satan, in
 the form of a Serpent; and not only in the *Ma-*
hometan Religion, but even before *Mahomet*. For
 before that time the *Arabs* call’d the Devil by the
 name of *Serpent*; and the *Zabians* believ’d that
 the Devils were transform’d into Serpents, as the
 famous *Warner* observ’d in a Manuscript-Book
 concerning the Manners of the *Arabians* before
Mahomet. Out of which the famous *Spanhemius*,
 sometime ago my honour’d Master, pick’d some
 things, and inserted them into his *Ecclesiastical*
Chronology for the 7th Century, where he treats
 of *Mahomet*.

S E C T. XIII.

Whether there be She-Angels.

THE *Mahometans* never asserted that there
 were She-Angels: On the contrary, they
 impugn’d this Heresy, which obtain’d amongst

the antient *Arabians*. Of their Manners the famous *Levinus Warnerus*, one excellently skill'd in their Learning, wrote Memoirs, which are kept in the Library of the neighbouring University of *Leyden*. See in the *Abridgment*, under the Head of *Angels*; and the famous *Pocock's Specimen Histor. Arab.* p. 89. and yet *Euthemius Zigabenus* has the boldness to pawm this Opinion upon *Mahomet*, in these words, "That there are She-Angels" he again and again affirms; and pretends he proves this from a Passage in the *Alcoran*, in which is written, according to his Version, "God hath chosen Sons, and accepted Daughters of Angels." But whosoever will consult the *Arabick*, will find this very Opinion refuted in that place, where the Writer of the *Alcoran* disputes against the *Zabians*, *Surat. 37. vers. 150.* "Have we created (saith God) Female Angels, and they were present? Verily they speak not of the Truth; God hath begot Issue, and they lye. Would he have chosen Daughters before Sons?" Why is it that ye judg so? And therefore he labour'd in vain, when he endeavour'd to demonstrate, that an Angel could neither be generated nor nourish'd, since this belongs only to things corporeal.

S E C T.

SECT. XIV.

*What the Mahometans believe about the
State of the Blessed Angels.*

THE *Mahometans* teach, that the Blessed Angels do sin, if we give credit to *Thomas a Jesu*, in *Lib. de Convers. Gent.* pag. 644. But how false this is, see the *Abridgment of the Mahometan Theology* above; where the Angels are expressly said to be "pure from Sin, and never disobedient to God." 'Tis true, *Abulkasim*, *Kessæus*, *Zjeuharis*, and others who follow *Abulabas Ahmed*, say, that the good Angel *Iblis*, whose Name was before *Azazel*, [which you may compare with the Goat *Asasel*, *Levit.* 16. 8.] after he had serv'd God Eighty Thousand Years, became an Infidel, having refus'd to worship *Adam*, altho he was commanded by God; even as *Harot* and *Marot* sinn'd: but I don't remember to have read any other Examples of this kind besides these, which happen'd in the very beginning of the World. Wherefore, according to the opinion of the *Mahometans*, such Angels as are good now, are confirm'd in that State: So, tho we own the Devil's Fall, who had been once an Angel; yet we likewise believe, that good Angels do not sin, since they are now in a confirm'd State. And therefore it seems unjust to charge this Opinion upon the *Mahometans*, more than upon our selves, if my Judgment may be taken in the case. If the Reader would see more about the original Sin of the Devil, I will present him with something

out of a Manuscript of *Schahaboddin Abulabas Achmet*. "The first Sin or Rebellion that was committed against the most gracious and great God, amongst all the Diseases or Vices of the Mind, was Envy. Upon this Subject *Kerabisensis*, a Writer of the Sect of the *Schafeans*, said, that the first Sin that was committed against God in Heaven, was Envy, which was preceded by Infidelity." Now that happen'd when *Iblis* (thus Devil is call'd from a word that signifies Despair, because he despair'd of the Grace of God) "envy'd *Adam*, to whom be Peace, and refus'd to worship him (this *Mahometan* Fable is in *Surat II.* of the *Alcoran*) "and became an Infidel. The wise Men have said, that *Iblis* became an Infidel in a threefold respect: First, because he would have depress'd the Prophet *Adam*; and he who endeavours to lessen the Glory of a Prophet, is an Infidel. The Author of another Book observes, that *Iblis* worship'd God for the space of Eighty Thousand Years, and then became an Infidel. Secondly, because he tacitly accus'd God of Tyranny, and want of Wisdom, for commanding him to worship *Adam*; whereas he consider'd himself as a much more glorious Creature than *Adam*, by reason of his Original: But it is not reasonable, that the greater should worship the lesser. They say, that *Iblis* sinn'd, upon whom be the Curse of God, in that he thought he had a better Original than *Adam*, saying, that he was created of Fire, whereas *Adam* was created of Clay; but Clay is consum'd by Fire. Thirdly, *Iblis* was an Infidel, because he dissented from the Angels who worship'd *Adam*; (*Abulkasimus* in *Observ.* MS. upon the *Alcoran*, says, that the first Angel who worship'd *Adam* was *Seraphiel*, for which reason the

Care

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Care of keeping the Table was committed to him) "but whosoever refuses to join with them in that Worship, is an Infidel. Moreover, *Kerabisen* his faith, Envy was also the first Sin committed against God upon Earth, viz. when *Kabel* (i. e. *Cain*) envy'd his Brother *Abel*: when both offer'd their Gifts, that of the latter was accepted, that of the former was not; and therefore the former kill'd the latter. After this manner Envy led the Devil to Infidelity, and *Kabel* to Murder." This *Arabian* delivers some Truth, cover'd over with a Shell of Fiction, being destitute of Divine Revelation.

Οὐκ ἶδεν, ἀλλ' ἐδόκησεν ἰδεῖν διὰ νυκτὸς σελήνην.

SECT. XV.

Whether the Devils hear.

IT is written in *Azoarà XXXVI.* of the *Alcoran* (that is, in the *Arabic Text*, *Surat XXVI. v. 212.* for the Sections in the *Latin Version* differ from those in the *Arabic Text*) That the Devils do not hear: and hence *Mahomet* argues, that the Devils did not compose the *Alcoran*, if we believe him who put the Marginal Arguments to *Rob. Retenens*: *Latin Version*, where in the very Text it is written, *They are far remov'd from hearing*: and the Annotator crys out, *The Devils did not compose the Alcoran, because they do not hear.* This Man must certainly have been a Conjuror! Indeed we read in the *Arabic Text*, *That they are Strangers to Obedience, and do not obey God's Command.* He might have learnt that from the preceding Verse,

where they are said *to be disobedient to God*. There is nothing there, strictly speaking, about Hearing; nor about the *Alcoran's* being compos'd by the Devils. But this Version is so full of Blunders, that he who would correct them, would be oblig'd to write a Volume of equal bulk with the Version it self. And yet 'tis chiefly from this, that the Christian World has had its Accounts of the *Mahometan* Religion.

SECT. XVI.

Whether the Mahometans believe, with Origen, that all the Devils will be sav'd.

A Great many seem to have gather'd, that the Devils will be sav'd, from that very Text which we have quoted above, in *Surat. LXXII.* which is call'd the Chapter of the *Genii*. Thus the Author of the Second Oration against *Mahomet*, pag. 337. says, " He hath pronounc'd with great Assurance, that the Devils shall also be sav'd, following the Opinion of *Origen*. Nay, in the very Law given by himself, viz. the *Alcoran*, he saith, A great Multitude of Devils, when they heard this read, wonder'd, and rejoic'd, because those who believ'd these things obtain'd Salvation. But how can any one be sav'd, unless first repenting, he doth those Works, which may truly unite him to God? For then is he receiv'd into Friendship with God, when he is united to him; but he that is united

" to

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“ to God, is an Heir of Salvation, of the King-
 “ dom of Heaven, and Eternal Life: Such Opi-
 “ nions, I say, did his Son *Mahomet* conceive of
 “ the Devil; so that altho he durst not openly
 “ say the Devils were God’s Friends, yet in ef-
 “ fect he says the same thing.” But we have
 already told you, that the Devils were not meant
 in that place of the *Alcoran*, but the *Genii*, which
 are partly Believers, partly Unbelievers. But
 the bad Angels, which are call’d Satans, shall be
 Companions of Men damn’d in Hell; and their
 Captain *Iblis* is so call’d, because he despairs of
 the Grace of God. Certainly the unbelieving
Genii shall be eternally tormented in Hell, as well
 as unbelieving Men: And some Angels shall act
 the part of Tormentors. Nor shall they ever be
 deliver’d from Hell, because the Punishment of
 these Infidels, who were not *Mahometans*, shall be
 eternal: *vid. Surat. LXXIV. & seq. LXXIII. 77.*
XL. 52. Therefore *Thomas a Jesu* and others are
 to blame, who write, that *Mahomet* agrees with
Origen. For *Origen* maintain’d, that all Demons
 and Men were to be sav’d, after having suffer’d
 Punishment for a time; *Mahomet* believ’d, neither
 should be sav’d: nor do I remember ever to have
 read in any *Mahometan* Writer, that all the Devils
 were to be sav’d. Wherefore, I think, that this
 Opinion also is falsly charg’d upon the *Mahome-*
tans,

SECT.

SECT. XVII.

Of the Mahometan Paradise, and Supreme Happiness after this Life.

NOR is the Opinion of the *Mahometans* concerning the Celestial Paradise, commonly better understood. For our Writers imagine, that the *Mahometans* expect nothing there, but the Exercise of Corporeal Pleasures, and Venereal Wantonness; and that they place all their future Enjoyments in the Company of most beautiful Maids, and the Sight of the most pleasant Gardens and Rivers. Thus *Thomas a Jesu de Convers. Gent. Lib. X. pag. 644.* says, “ That *Mahomet* with *Cerintus* “ places the Supreme Felicity of the chief Good “ in Corporeal Pleasures.” *Richard. Monach. in Confut. Leg. Mahum. pag. 147.* says, “ This is all “ the Design of the *Alcoran*, and of the whole Sect “ of the *Saracens*, to place the chiefest Happiness “ in Luxury and Gluttony.” *Petrus Abbas Cluniacensis, Auctor Summula brevis Alcorano prefixa, pag. 4.* “ He hath not describ’d a Paradise consisting of the Society of Angels of the Divine “ Vision; nor of that chief Good, which neither “ Eye hath seen, nor Ear heard, nor hath enter’d “ into the Heart of Man; but truly such a one “ as Flesh and Blood, yea the very Dregs of Flesh “ and Blood desir’d.” So also, *Hieronim. Savanarola in Comment. de Secta Mahometica.* “ Concerning only Earthly Things, he promiseth a “ certain beastly Pleasure fitted for the Belly, after this Life, making no mention of true Happiness.” And what Sect is it that is not misrepresented?

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represented? Who does not laugh at the *Mahometan* Paradise, in Books, Sermons, Discourses, and otherwise? I own they do it justly, for this reason, that *Mahomet*, in the *Alcoran*, promises the Faithful the Use of Women, and mentions charming Gardens and other sensible things. But it is a Mistake, that he places the chief Happiness in these things. For as the Soul is more noble than the Body, so he was willing to allow the Body its own Pleasure, that in proposing this Reward he might allure his rude *Arabians*, who thought of nothing but what was gross and sensible, to fall in with the Worship of one God, and his Doctrines. (Compare what the Cardinal of *Cusa* says in *Cribrat. Alcoran*, pag. 87.) But he also assign'd the Soul its Pleasures, viz. "A Fulness
" of Joy; Beholding the Face of God, which
" will be the greatest of all Pleasures, and make
" all the other Pleasures of Paradise forgot,
" which are common to the Cattle that feed in
" the Field." *Vid. Pocock Not. Miscellan. ad Portam Mosi*, for what follows: "He that beholds
" his Gardens, Wives, Goods, Servants, and Beds,
" reaching thro the space of a Thousand Years
" Journy, is but in the lowest Degree amongst
" the Inhabitants of Paradise: But among them
" he is in the Supreme Degree of Honour with
" God, who contemplates his Face Evening and
" Morning." Therefore it is false, that the Pleasure of the *Mahometan* Paradise consists only in corporeal things, and the Use of them: It is also false, that all *Mahometans* believe these Pleasures to be corporeal: For many contend, that these things are said parabolically, and to be understood of Spiritual Pleasures; after the same manner that we are wont to describe the Celestial Joys by the Names of a Garden, in which will be the Tree of Life, and a pure River; of a City, the

Foundations of which are of precious Stones; of a Gate of Pearls, a Feast of fat things, and of Wine well refin'd, &c. The famous *Hyde*, in *Not. ad Bobov. Turcar. Liturg.* pag. 21. writes, "That these sensual Pleasures of Paradise are thought, by the wiser *Mahometans*, to be allegorical, that they may be the better conceiv'd by Human Understanding; just as in the Holy Scriptures many things are said after the manner of Men. For writing to the *Morocco* Ambassador, when I mention'd a Garden, pleasant like that of Paradise; he checking me, wrote back, that Paradise was such a Place, to which nothing in this World could be liken'd: such as neither Eye hath seen, nor Ear heard, neither hath it enter'd into the Heart of Man." Let us likewise add the Testimony of the famous *Herbelot*. in *Bibliotheca Orientali*, who after he had shewn that the *Mahometans* place the chief Good in the Communion of God, and the Celestial Joy in the Fruition of the Light of the Divine Countenance, which makes Paradise wherever it is; writes thus: "It is not therefore true, which many Authors who have oppos'd *Mahometanism* have written, That the *Mussulmans* know no other Happiness in Heaven, but the use of Pleasures which affect the Senses." You may add upon this Head, what *Edward Pocock*, sometime ago the bright Ornament and Glory of *Arabic Literature*, and of *England*, says, in the Book above cited, pag. 302. "We see therefore, that the *Mahometans*, even those who expect bodily Pleasures, do not place the Supreme Happiness after this Life, in bodily Pleasures only; and many of them explain these in a Spiritual Way."

SECT. XVIII.

Whether Women are to enter into Paradise.

THERE are some who say, that the *Mahometans* believ'd, that Women shall not enter into the Heavenly Paradise: That certainly there will be charming Maids in Heaven, but different from those that have liv'd in this World. Thus writes the famous *Hoornbeck* in *Summ. Controvers.* pag. 16. "The *Mahometans* maintain, that the Women they had on this Earth, shall not be Partakers of Paradise." Thus also *Grelotius*, in *Itinerario Constantinopolitano* (truly a most excellent Book, and which hath often rais'd a vehement Desire in me of going to *Constantinople*, which I should certainly do,

*Me si fata meis paterentur vivere vitam
Auspiciis.)*

pag. 275. "As the *Mahometans* do not suffer Women to be present at publick Prayers in the Church; so neither will they be bury'd with them in the same Grave. Which is without doubt founded upon this, that they believe they shall not be with them in Paradise, because they shall get younger and fairer Damsels there." But *Mahomet* was not so hard-hearted towards the Women, as to exclude them from Heaven: *vid. Not. Cl. Hyde, ad Bobov. Liturg. Turc. subjunct. Itinerario Peritzol.* pag. 2. When I discours'd upon this Head with our *Sike*, who told me he had been several times
con-

consulted upon this Affair, both in *Italy* and elsewhere; we wonder'd that a Doctrine so absurd, and supported by no Authority, should everywhere be attributed to the *Mahometans*. He told me, he had long ago mark'd three Passages in the *Alcoran*, which clear'd the whole matter, and evidently shew'd, that Paradise was no less open to Women than to Men. The Passages are as follow. What is clearer than the Words, *Surat. XL. v. 43.* "Whosoever doth good Works, whether Man or Women, and believeth, shall enter into Paradise?" You will find almost the same, *Surat. XVI. v. 99. & Surat. XIII. v. 23.* "They shall enter Gardens of Pleasure, together with those of their Fathers or Wives that have done good." I afterwards found these words, *Surat. XLVIII. v. 5.* where it is said, "That believing Men and believing Women shall enter into the Heavenly Paradise. *Surat. LVII. v. 12. & LX. v. 12. & LXVI. v. 11.*

SECT. XIX.

*Whether they go to Mecca to visit
Mahomet's Sepulcher.*

THAT the *Mahometans* were wont to go in Pilgrimage to *Mecca*, is a thing known to every body; but that *Mahomet* was bury'd there, and for that reason the *Mahometans* go in Pilgrimage thither, is altogether false. And yet this has been asserted by many; and (which one would wonder at) by *Grelotius*, in *Itinerar. Constantinop.* pag. 109. and likewise by *Leonicus Chalcondylas*, *Histor. Lib. III.* who describes this imaginary Sepulcher,

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Sepulcher, which should have been built at *Mecca* by *Omar*, with a great deal of Art and Variety: See *Polydor. Virgil. de Invent. rerum, Lib. VII.* who calls *Mecca*, by mistake, the City of the *Persian*. *Volateranus* writes of *Mahomet* thus: "When he was dying, he foretold he should go into Heaven; which they expecting a long time, at length they were forc'd, because of an abominable Stink, to lay him in a Sepulcher in the City of *Mecca*, which is flock'd to by them, as *Jerusalem* is by us." *Hieronymus Osorius*, a most elegant Writer, *Lib. 4. Historiar.* says, "That it was propos'd, by *Emanuel* King of *Portugal*, that *Mecca* a City of *Arabia*, in which is the Sepulcher of *Mahomet*, should be utterly overthrown and ruin'd by the *Portuguese* Arms." To be sure, one that has the least Tincture of the *Mahometan* Theology, drawn from genuine Testimonys, can never assent to this vulgar Error, of the false Prophet's being bury'd at *Mecca*. See the *Abridgment, &c.*

SECT. XX.

Whether Mary, the perpetual Virgin, be call'd the Sister of Moses, in the Alcoran.

MAHOMET asserts, that *Mary* the Mother of Christ was the Sister of *Aaron* and *Moses*, if we believe the Author of the Life of *Mahomet*, which *Sylburgius* publish'd in *Saracenicis*, pag. 61. Compare Pag. 82. of the same Treatise. "I abhor that idle Fiction of *Mahomet*, whereby he

“ he makes our Lord and God Jesus Christ to be
 “ born of *Mary*, the Sister of *Moses* and *Aaron*.”
 In the same strain writes *Euthymius Zigabenus*, in
Panopl. Dogmat. whom see in *Saracenicis Sylburgii*,
 pag. 3, and 5. where he refutes *Mahomet* at great
 length; shewing that there was a Period of Two
 Thousand Years between *Moses* and *Mary*. To
 whom add *Nicolai de Cusa Cribationem Alcorani*,
Lib. 1. cap. 4. pag. 44. *Johann. Andr. in Confus.*
Sect. Mahomed. pag. 51. (a Translation of which
 Book out of the *Spanish* into *Latin*, by the famous
Golijs, is in my possession in Manuscript) The
 famous *Hoornbeck*, in *Summa Controvers.* pag. 128.
 and many others, affirm the same thing. I
 confess, if it could be prov'd, that *Mary* is call'd
 the Sister of *Moses* the Prophet, and *Aaron*, in
 the *Alcoran*, the Divine Authority of the *Alcoran*
 would be ruin'd at one Blow. A great many are
 so proud of this enormous Mistake, as they think,
 that neglecting the rest, they believe that this
 alone, like *Medusa's* Head, should be made use of
 against the *Mahometans*. But to deal candidly, we
 have no such great reason to triumph here; and
 if we go to the bottom of the matter, this Ar-
 gument will stand us but in very little stead.
 For 'tis not true, that *Mahomet*, in the *Alcoran*,
 calls *Mary* the Sister of *Moses*. She is call'd
 (which is the ground of this Opinion) the Sister
 of *Aaron*, but only in one place that I know,
Surat. XIX. 29. “ O Sister of *Aaron*, &c.” You
 will say, who is this *Aaron*, but the Brother of
Moses? Is it so? reply the Interpreters of the
Alcoran. Who told you, that *Mahomet* meant
Aaron the Brother of *Moses*, when he only sim-
 ply mentions *Aaron*? That is the Interpretation
 of the Christians, not of *Mahomet*, nor ours.
 Could not some *Aaron* be the Brother of *Mary*,
 altho neither sacred nor profane Writers have
 preserv'd

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preserv'd his Memory, and tho this one place of the *Alcoran* only mentions him? Thus they. The famous *Herbelot* writes candidly and ingenuously upon this Subject, as he uses to do, in *Bibliotheca Orientali*, p. 583. " It is to be observ'd, that *Mahomet* " and most of his Followers, are commonly ac- " cus'd of confounding *Mary* the Sister of *Moses* " and *Aaron*, with the Holy Virgin, the Mother " of Jesus Christ. And indeed it is not impro- " bable, that *Mahomet* might have thus grossly " blunder'd; for this is not the only place in the " *Alcoran* that gives ground for such a Suspicion. " But yet the best Interpreters of the *Alcoran* " write, that the Holy Virgin was of the Line " of *Amram*, Father of *Moses* and *Aaron*, by the " Mother's side: this agrees with the Account " in the Gospel, which tells us, that the Holy " *Elizabeth* was her Kinswoman, of the Daugh- " ters of *Aaron*, *Luke* I. 5. that is, of the Sacer- " dotal Family. They add moreover, that *Am- " ram*, the Father of *Mary*, the Mother of our " Saviour, was the Son of *Matthaus* (in my *Ta- " rich* he is call'd *Mathan*) and therefore very " different from that *Amram*, who was the " Father of *Moses* and *Aaron*. So that, accor- " ding to the *Mahometans*, this *Amram* is the " same with him, whom we call *Jehojachim*, " the Husband of *S. Ann*, the Mother of *Mary*, " the perpetual Virgin.

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SECT.

S E C T. XXI.

Concerning Haman that was Contemporary
with Pharaoh.

A Like Mistake in Chronology is imputed to *Mahomet* in the *Alcoran*, Chap. 29. vers. 38. where *Moses* is said to have punish'd *Caran* (*Corah* whom the Earth swallow'd up) *Firaun* (*Pharaoh*) and *Haman*. Now *Haman*, say some, was Contemporary with King *Ahasuerus*, not with *Moses* and *Aaron*. Thus *Petrus de Cevalleria* in *Zelo Christi contra Saracenos*, p. 137. inveighs against *Mahomet* upon this Head. "This Madman (observe, Reader, that civil Epithet of *Cevallerius* and *Vivaldi*, according to their laudable Custom; for they use to call him Beast, a wild Ass, the Son of the Devil, who is worse than his Father, &c.) "makes *Haman* to be contemporary with *Pharaoh*, *Surat*. XXXIX. which how fallly and ignorantly it is said, all who understand the Holy Scriptures can declare; and he and his Followers, like Beasts, must be silent." I confess, we may believe, if we please, that *Mahomet* thought *Haman* (of whom we read in the Book of *Esther*) liv'd in the time of *Pharaoh*. But we are under no necessity to believe this, unless from the sole Opinion we have of *Mahomet's* gross Ignorance. Much less can we demonstrate that *Mahomet*, when he makes *Haman* and *Pharaoh* Contemporaries, meant that *Haman* in our Bible. How just, I beseech you, is that Consequence, and how fit to refel the *Turks*! Because *Mahomet* speaks of *Haman*, cap. 29. therefore he speaks of that Ha-

man

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man whom our Bible mentions. Who does not see that this is an Argument of Straw? Certainly we are not to fight by Numbers, but Weight: otherwise we make our selves a Jest to our Adversarys. At most, if we should grant *Mahomet* committed a Blunder in Chronology here (which I don't deny) yet it cannot be solidly made out; wherefore I should think it far better to forbear such Reasonings. But some will say, from whence could he draw the Name *Haman*, but from him who liv'd in the Reign of *Ahasuerus*? If I should say from Tradition, or out of his own Brain, what could be objected? From whence have the *Mahometans* drawn so many Names unknown to the *Holy Scriptures*? Whence did they learn that *Pharaoh's* Name was *Walid*, and his Wife's Name *Asia*, and her Father's *Musahim*? Whence did they learn that *Job's* Wife was call'd *Rahma*; and *Nebuchadnezzar*, *Gudarz*; and a thousand of this kind? Besides, they tell such things of *Haman* as can in no manner agree to that *Haman* who liv'd in the Kingdom of *Persia*: For he was the Counsellor of *Pharaoh* (who, among other things, advis'd *Pharaoh* to kill his Wife, who was pious, as is plain from *Surat. LXVI. v. 11.*) Others would have him to be the chief Captain of *Pharaoh's* Army, and that he perish'd in the Sea with him. If I was dispos'd, I could give antient Traditions concerning this *Haman* out of my *Kessaus* (and any body that will read what is deliver'd of him in the *Alcoran*, may look into *Surat. XL. and XXVIII.*) But what I have said is sufficient for my purpose; and is only intended to make our Writers more wary, that the Authority of the *Alcoran* may be beat down only with valid Reasonings, and the Truth of Christianity may triumph.

S E C T. XXII.

Whether Mahomet deny'd that Jesus died.

MAHOMET (mark, Reader, I don't speak of the *Mahometans*, who are at this time of another Mind, as the famous *Pocock* hath shewn in *Specim. Histor. Arabum*, p. 179.) did not deny that our Saviour *Jesus Christ* died. He denies that he was crucify'd, or kill'd by the *Jews*; but that he died, he hints clearly enough in the *Alcoran*. For *Jesus* is introduc'd, *cap. 3.* saying, "Peace upon me in the Day in which I was born, and in the Day in which I shall die." And God, *Surat. III. cap. 48.* says to *Jesus*, "I will cause thee to die, and will lift thee up to my self." And therefore the *Mahometans*, who at this Day think otherwise, do not agree with *Mahomet*. *Euthymius Zigabenus* (to pass by others) writes, that *Mahomet* taught that *Christ* was not crucify'd (that is true; the words of the *Alcoran* run thus, *Surat. IV. 156.* "Indeed, they say, we have kill'd the Messias, the Son of *Mary*, the Ambassador of God, but they did not kill or crucify him)" nor dead. The contrary of this appears from the Testimonys taken out of the *Alcoran* above.

S E C T.

S E C T. XXIII.

Of Mary's being got with Child by eating
of Dates.

BArthol. Edessenus upbraids the *Mahometans* with having it written in the *Alcoran*, that the Virgin *Mary* became big with Child by eating of the Fruit of the *Palm*, in these Words: "Thy *Alcoran* affirms, that *Mary* having eat of the Fruit of the *Palm*, she conceiv'd." This is a Fiction. We read in the *Alcoran*, that Meat was sent her down from Heaven, *Surat. III.* which is simply call'd by the name of *Good Herbs*. There is no mention of the *Palm* there; much less is *Mary's* being with Child ascrib'd there or any where else to that Fruit. The Author of the *Alcoran* attributes that to the sole Power of God, and the Inflation of his *Spirit*. See the places cited by the famous *Warner in Compend. Mahomed. de Christo*, &c. and *Hottinger. Histor. Orient. lib. 1. c. 3. §. 6.* It is written in *Surat. XIX.* That *Mary* being with Child, and even in the very time when her Pains came upon her, she betook her self to a *Palm*, as is ordinary for Women in Travail to take hold of every thing near them, in order to ease their Pain. *Vid. Cl. Sikii Not. ad Pseudo-Evangelium Infantia*, p. 16. Perhaps *Edessenus's* Mistake took its rise from thence.

S E C T. XXIV.

Whether they reckon a Dog a clean Animal.

Euthemius Zigabenus writes, that the *Mahometans* abstain only from Swine, but eat Dogs, Wolves, and any other Animal whatsoever: "Of all Animals *Mahomet* abominates only the eating of Swine, not Dogs, nor Wolves, nor any other; but he commands his deluded Disciples to eat all other sorts of Creatures: *Eat*, says he, *of all things that are upon Earth, for they are pure and good.*" There is nothing more false: The *Mahometans* abhor and abominate Dogs as well as Swine, and account them unclean Creatures, so as to pollute a Man by the very Touch; so far are they from thinking it lawful to eat them. Let us see the Testimonys of some *Arabian* Divines in Manuscript upon this Head. Thus writes *Shosjain Ahmed Ibn Alhasen Iffehanensis*, which is in the Library of *Amsterdam*, the City of my Nativity (the Keeper of which, Mr. *Peter Schaak*, a Man very famous for Learning, Eloquence, and Civility, and some time ago the affectionate Colleague of my Father, allow'd me the use of it, which I gratefully acknowledg.) "Every living thing is clean, except the Sow, the Dog, and that which comes from them." A little after: "But the Vessel, out of which the Dog or the Sow hath drank, thou shalt scour with clean Sand seven times, and from other Uncleaness thou shalt wash it once." To these add an anonymous Author of a Manuscript Book, which was likewise lent me out of the *Amsterdam* Library, who has these words. "All the Skins of dead

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“ dead Animals are clean, and of lawful use, except the Skin of a Dog, a Sow, and whatsoever comes from thence.” The same thing is confirm’d by the noble *Busbequius in Epistol. 3. Legationis Turcicae*, an Author worthy of all Credit, P. 178. “ A Dog, saith he, among them, is thought an obscene and unclean Animal, and therefore they debar him from their Houses.” Nay, this Saying of *Mahomet* himself is extant in *Sohababoddin Abul Abas Ahmed Ibn Amad Ibn Fousafa*, a Manuscript concerning sacred Rites, especially those that are to be observ’d in the Temples, p. 31. in these words. “ *Mahomet* said, upon whom be the Peace and Benediction of God; “ An Angel entereth not into the House in which “ there is a Dog.” From all which I think it is pretty clear, That Dogs, as well as Swine, are accounted unclean Animals among the *Mahometans*.

S E C T. XXV.

Whether they think it lawful to break Covenant with Infidels.

SIR *Paul Rycaut* writes, in his Book, *Of the present State of the Ottoman Empire*, that it is lawful for the *Mahometans*, by the Doctrine of the *Alcoran*, to break Covenants enter’d into with Infidels, when they please; that they may take advantage of the unwary, lib. 1. p. 297. But that learned Man who hath illustrated him with Notes, rightly observes, that there’s not the least Tittle of this to be met with in the *Alcoran*, but

the contrary expressly there commanded; to which we refer the Reader.

S E C T. XXVI.

A Place in the Alcoran misunderstood, explain'd.

Johannes Andreas, in a Book which he entitl'd, *Confusio Sectæ Mahometanæ*, among other Errors written in the *Alcoran*, brings this, which is in *cap. 3: lib. 3. (i. e. in the Arabick Text, Surat. XXI. v. 49.)* That God gave *Alforcan*, that is, the *Alcoran*, to *Moses* and *Aaron*: which he thinks is contrary to other places of the *Alcoran*; in which it is said, that *Torat (i. e. the Pentateuch)* was given to *Moses* and *Aaron*, and *Alforcan* to *Mahomet*. The words are these; "We have given to *Moses* and *Aaron* *Alforcan*." But pray what is *Alforcan*? Thus is every Book call'd, which distinguisheth betwixt Good and Evil, that teacheth what is, and what is not to be done. And this Title agrees as well to *Torat*, or the Book sent down to *Moses*, as to any other Divine Book. 'Tis true, the *Alcoran* is call'd by way of Excellence, *Alforcan*: But what is said of this Book by way of Excellency, why may it not be said of other Divine Books, in a sense less august? Or does it hence follow, that wherever *Alforcan* is written, the *Alcoran* is meant? That is absolutely false. And therefore *Du Ryer* translated this place right, and the place parallel to it, *Surat. II. v. 50.* "We have given to *Moses* and *Aaron* the Book, which distinguisheth between Good and Evil."

S E C T.

S E C T. XXVII.

Of Moses who was educated by Pharaoh.

Nicolaus de Cusa in *Cribratione Alcorani* p. 43. and Michael Baudier, in his *History of the Religion of the Turks*, written in French, lib. 4. p. 499. where they treat of the Errors of the *Alcoran*, and bring that of cap. 35. where *Pharaoh* says that he had brought up *Moses* in his House; tell us, that *Pharaoh*; who educated *Moses*, was dead long before *Moses* his Return into *Egypt*. The Text of the *Alcoran*, out of which they wrest this, sounds thus, according to the *Latin Version* of *Rob. Retenens.* made in the year 1143. under the Auspices of the Bishop of *Clunia*, which is follow'd almost by all. " *Pharaoh* answer'd *Moses*: " Art not thou he whom I fed when thou wast a " Child?" The true Translation from the *Arabic* is this: " He said, Have we not seen thee " among us when thou wast a Child?" Here is nothing of bringing him up in the House of *Pharaoh*. Nor does he say that he saw *Moses* a Child himself; but in general, *Have we not seen?* which is to be understood either of the *Egyptians* in Bulk, or of Counsellors who use to be old Men, and were probably present. Would it not be proper enough for me to say, for instance; We have seen the most potent *Philips* Kings of *Spain* overcome by our Valour? tho that happen'd before my time. And if this will not be granted, is it not proper to speak so in the Person of those who are present, and who join in Counsel? These are my Thoughts of the Matter.

S E C T. XXVIII.

Whether it is written in the Alcoran, that Mecca is situated in Ammonitis.

M*Ahom*et, in *cap. 24.* of the *Alcoran*, shews himself so very ignorant of Geography, that he thought the City *Mecca* was situated in *Ammonitis*. Thus the Author of the *Lemma's*, added to the Margin of the *Alcoran* by *Rob. Rete-nens.* at these words, *Built in the Land of Aman*, remarks; "Being ignorant of Geography, he places *Mecca* in *Ammonitis*." You may perceive from hence, how foolish *Mahomet* is commonly esteem'd; since he is suppos'd not to know his native City, and Country *Mecca*, in which he compos'd this very *Surat*. Who can believe this? Who can be put upon by such a vain Fiction? This is the very same thing, as if I should affirm, that *Utrecht*, where I write this, was situated in *Switzerland*.

Quod sani esse Hominis non sanus juret Orestes.

But, if we will give ear to a great many, *Mahomet* was such a Fool, let us say what we will. In *cap. 24.* *Abraham* is brought in praying God, that he may make that Region *Amin*, i. e. *Safe*; viz. that it may be a Place of Refuge: for in the Territory of *Mecca* it is not lawful to kill a Man, or to hunt living Creatures. And hence they coin'd the *Land of Aman*. O monstrous Mistake!

S E C T.

S E C T. XXIX.

Whether it is written in the Alcoran that Mahomet could read.

AMONG other things which evidently destroy one another, this is one, if we may believe some, that *Mahomet* every where calls himself an unlearned Prophet, unable to read; and that, *cap. 57.* he brings in God saying to him, *What dost thou, or what readeest thou?* At which words it is mark'd in the Margin of the *Latin Alcoran* by *Rob. Retenens.* "He who deny'd he knew Letters, says he is a reading." After this who can doubt but *Mahomet*, so clearly contradicting himself, was the arrantest Loggerhead that ever was born? But let us compare the *Arabick*, which, exactly translated, runs thus: "God knoweth your Affairs, whether you be employ'd in Business, or be at Rest." There is nothing of reading here I hope. After this who wou'd depend upon Translations?

S E C T. XXX.

Another Place of the Alcoran examin'd.

MAHOMET confess'd that he knew not what to do, and whether he and his Followers were in the way of Salvation or no, if we believe *Savanarola* in *Comment. de Sect. Mahomet.*
where

where are these words : " How foolishly also
 " *Mahomet* contradicts himself in the *Alcoran*,
 " may appear from this, that he confesses he
 " knows not whether he and his Followers are
 " in the way of Salvation or not ; and that no
 " mortal Man can understand the *Alcoran*. Is
 " not that Author, who is uncertain of his own
 " Salvation, and that of others, and proposes
 " perplex'd and unsearchable Commands, rather
 " to be ston'd to Death than imitated ? " And
 thus the Author of the *Fourth Oration against Ma-*
homet, pag. 356. " *Mahomet* says this also of the
 " *Alcoran*, that no Mortal, not he himself, can
 " perceive the Sense and Meaning of it, but God
 " alone. Which if it be true, pray where is the
 " Advantage of the *Alcoran* ? For it might per-
 " haps have done good, if they could have un-
 " derstood the things that were spoken by God.
 " But when *Mahomet* himself testifies, that no
 " Mortal can understand the things contain'd in
 " it, what is the use of it ? And what Demon-
 " stration can be more evident than this, that the
 " Law given by *Mahomet* had not God for its
 " Author ? For God does not establish Laws in
 " vain. Behold therefore it manifestly appears,
 " that the *Alcoran* is not from God, but the most
 " unhappy Fiction of this man's Reason." And
Nicolaus de Cusa in Cribat. Alcoran. lib. 3. cap. 2.
 " *Mahomet* says, cap. 55. I am not the first Mes-
 " senger, neither do I know what I or you should
 " do ; nevertheless I shall explain the Divine
 " Commands." This Text is thus represented
 in the antient Latin Version of the *Alcoran*, and
 it is mark'd in the Margin : " *Mahomet* ignorant
 " what either himself, or others should do ;
 " which Confession does not become so great a
 " *Propket*, and is contrary to his proud Boasts."
 The Text upon which all this is founded, is *Su-*
rat.

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rat. XLVI. and runs thus, according to the *Arabick*; *I know not what shall happen to me and you.* By which he only confesses, that he is not omniscient, nor doth know of himself what will happen to him or others, but only from the Revelation of God; for he presently adds, *I only follow that which God reveals to me.* * As to what *Savanarola* says, that by *Mahomet's* own Confession, *No Mortal can understand the Alcoran*; this is founded upon a Place in the *Alcoran*, which is written, *Surat. III.* which *Richard. in Confut. Leg. Mahomet. c. 13. p. 167.* cites in these words: "In the Chapter *Elamran*, it is said of the *Alcoran*, that none knows the meaning of it but God." According to the *Arabick* Text, it is thus: "None knoweth the Explication of it but God; and they who are endu'd with solid Wisdom say, we believe in him." That is, he is not for subjecting reveal'd Mysterys to human Explications. It is enough that they are reveal'd, and therefore they ought to be believ'd; the perfect and consummated unfolding of them belongs to God alone. For he is there inveighing against those who inquir'd too curiously into what was said in the *Alcoran*: For if *Mahomet* had said that no body could understand the *Alcoran*, to what purpose did he publish it? Why would he every where have call'd it, a manifest Book, or a Book manifesting hidden things? *Rob. Retencnsf.* translated this Text very ill, *Its Exposition is only to God and the Wisest.* And *Du Ryer*, *No body knows its Explication but God, and those who are profoundly learn'd.* These are ill join'd, and thus to be put afunder; *None knoweth the Explication of it but God. And they who are truly learned, say, &c.* For in my Manuscript Copy of the *Alcoran*, there is a red Note of Distinction plac'd at the word *God*; which Distinctions are wanting in many Cops,

S E C T. XXXI.

*Whether there is no mention of God the
Creator, or Immortal, in the Alcoran.*

IT is a mere Calumny, that *Bartholinus Edeffennus* spues out against the *Mahometans*, whom *le Moyne* hath publish'd in *Variis Sacris*, pag. 324. saying, "I have not found in thy *Alcoran* the
" name of *Creator, Reasonable and Immortal God*,
" but the name of a God, whom the *Arabians*
" worship'd before *Mahomet*, that is, the *Morn-*
" *ing-Star*." I confess the name of the *Morning-*
Star is written in the *Alcoran* (see *Ver. 1. Surat.*
LXXXVI. where *Mahomet* very foolishly swears by
it) but who can believe that that Man should be
ignorant of the mention of God the Creator, Im-
mortal and Rational, who every where, speaking to
the *Mahometans*, boasts, *I have read, and do know all*
your Books, pag. 313, 317, 369. and *I have read*
over all thy Alcoran, pag. 315?

S E C T.

S E C T. XXXII.

*Whether the Author of the Alcoran allow'd
the Mahometans to marry as many
Wives as they were able to maintain.*

O Larius and others write, that by the *Alcoran* it is lawful for the *Mahometans* to marry as many Wives as they are able to maintain: But *Septem Castrensis*, Author of the Book *de Moribus Turcarum*, pag. 24. tells us, that by the Law the *Mahometans* can only have twelve lawful Wives. But the very words of the *Alcoran*, *Surat. IV. ver. 3.* which don't allow above four, prove that this is false: "Join to your selves in Matrimony
" Wives that will please you, whether two, or
" three, or four." 'Tis true, *Mahomet* had fourteen (others say seventeen, or twenty one) Wives, but not all at the same time. And suppose *Mahomet* went beyond the number of four in taking Wives, it can no wise be infer'd from hence, that he wou'd indulge other *Mahometans* who have a mind to imitate him: For that, among many other things, was the Privilege of *Mahomet*, as the *Arabians* testify, to be indulg'd of God in taking many Wives, not to satisfy his Lust, but in order to propagate the *Mahometan* Religion the farther. For every *Tribe*, out of which he took a Wife, immediately became *Mahometan*. There were others whom he put away, without having touch'd them; among which there was one, who he thought neither was, nor could be pleasing to God, since her Father had told *Mahomet*

met she had never had her Courses ; wherefore he sent her back to her Father. I think it not improper to name here his first six Wives, that I may correct a Place in *Saracenicis Sylburgii*. 1. *Chadizia*, Daughter of *Chowailed*, the Son of *Efed*, the Son of *Abdiluzzer*, the Son of *Koza*. She was the first Mortal who at that time (for *Mahomet* holds it as certain that all the Prophets before him were *Mahometan*) embrac'd the *Mahometan* Faith, or *Islamism*. This is she for whom he went into *Syria* to merchandize, in the 24th year of his Age, and whom, after his Return, he took to Wife: For *Mahomet* had many times before gone into the neighbouring Countrys of *Arabia* to merchandize, whatever the little *Greeks* or others babble to the contrary. Thus when he was twelve years old (having lost his Father, who died before *Mahomet* was born, and his Mother *Emina*, whom he lost in the sixth year of his Age) he went into *Syria* with his Uncle by the Father's side, *Abu Taleb*, and seems to have continu'd this kind of Life ; till having been enrich'd with *Chadizia*'s Wealth, and weary'd by these Troubles, he boasted himself to be a *Prophet*, which happen'd in the fortieth year of his Age. 2. *Sawda*, the Daughter of *Zama*, the Son of *Kais*, of the Sons of *Amir Ibn Lowa*. 3. *Aischa*, the Daughter of *Abubeker*. 4. *Chafsa*, the Daughter of *Omar*, the Son of *Chorab*. 5. *Om* of *Selma*. 6. *Zaine*b, the Daughter of *Chozaima*. Of all these *Aischa* alone had not been marry'd before, the other five were Widows. I have been the longer in explaining these things out of undoubted Monuments, because they give great light to the words which, in the anathematizing the *Mahometan* Religion, are very much corrupted ; thus, *I anathematize Zadozé* (for *Chadizia*) and *Aizé* (*Aischa*) and *Zeitkenepe*

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kenepé (*Zeineb*) and *Omkeltheim*: perhaps it ought to be read *Omzelma*; for among *Mahomet's* Wives, there is none of the name *Omkeltheim*. But *Om Kelsum* is the name of *Mahomet's* Daughter, whom *Chadiza* bore, who was marry'd to *Othman*. He perhaps took her for *Mahomet's* Wife: "I curse *Zadose*, *Aize*, *Zeltheineb*, " and *Omkeltheim*, the first and most abominable " accurs'd Wives of *Mahomet*."

S E C T. XXXIII.

What they think of Washing the Face.

B *Artholomeus Edeffenus* writes, that *Mahomet* commanded to make clean the Breech five times a day, throwing on the Water with the left Hand; and that the Mouth and Face should be wash'd with the very same Finger, by which the Breech was made clean. You may see his most nasty words in *Variis Sacris* of *Le Moyne*, p. 344, 350. 'Tis true, *Mahomet* commanded that every one, who was ready to go out of the House of Office, shou'd make clean the defil'd Parts, which cannot be done without the help of Fingers: But it is false that this must be done five times before the five daily Prayers, unless one goes five times to Stool, and that at the same time that Prayers are to be made. It is false also that the Mouth must be presently wash'd by the same Finger. But grant it is the same Finger, 'tis certain it must be wash'd, before any one can wash his Face in the *Lustration* before Prayers: For it is expresly said, the Hands must be wash'd before they be put into the Bason, out of

H

which

which the Face is to be wash'd. But you'll say, 'tis the same Finger. What then? And is it nasty to put your Finger to your Mouth, if 'tis well wash'd after touching any unclean thing? What Man in his Senses therefore would blame *Mahomet* for this?

S E C T. XXXIV.

What they believe of Moses.

EUthymius tells us, that *Mahomet* reckons *Moses* amongst the Damn'd, as doth likewise the anonymous Author of the *Life of Mahomet*, which *Sylburgius* hath inserted into his *Saracenica*, pag. 60. But who, that hath look'd into the Writings of the *Arabians*, can believe this? See my *Abridgment, Of the Ambassadors of God*.

S E C T. XXXV.

Concerning the Number of the Prophets, according to the Opinion of the Mahometans.

“**T**HEY admit only three Prophets, whom they call *Razals*, *Mahomet*, *Moses*, and *Jesus* ;” are the words of *Volateranus*, in *Confut. Leg. Mahomet*. which *Bibliander* tack'd to the Latin *Alcoran*, publish'd in the year 1550. But how false

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false this is, you may see by my *Abridgment*, where
it treats of the *Ambassadors of God*.

S E C T. XXXVI.

Of Man's being created of a Leech.

THAT Man was made of a *Leech* or *Blood-Sucker*, is the Doctrine of the *Mahometans*, if you'll believe *Euthymius Zigabenus*. "*Mahomet* says, that Man did spring from a *Leech*." The Mistake has arose from this, that the word occurring, in *Surat. XCVI. ver. 2.* in which Man is said to be created by God, signifies a *Part of congeal'd Blood*, and likewise a *Leech*; and another word differing very little from the former in Sound, signifies the *Genital Seed*. Hence the little *Greeks*, too ingenious at calumniating and reproaching the *Mahometan Religion*, confounded these words.

S E C T. XXXVII.

Of the Immortality of the Soul.

"*MAHOMET* believ'd and taught, that
"the Soul does not remain after the Bo-
"dy." Thus writes *Polydor. Virgil. de Invent.*
Rerum, lib. 7. cap. 8. On the contrary, in the
Alcoran, the Godly and Ungodly are often said
to remain for ever; the former in the *Celestial*
Paradise, the latter in *Hell*; which every one

that hath the least Tincture of the *Arabian Learning* must know. 'Tis said, "They shall love and see God, and be Partakers of extreme Joy;" which every body knows are Affections that cannot be attributed to other than a remaining Soul. See the *Abridgment, Of the Last Day.*

SECT. XXXVIII.

Whether Mahomet taught, that all who were kill'd by an Enemy, or should kill an Enemy, would be transported to Heaven.

CONSTANTINE the Emperor, call'd *Porphyrogenitus*, in *lib. de Administr. Imp.* (which the famous *Meursius* first publish'd, Anno 1611.) cap. 14. writes, that *Mahomet* taught, "That he who was kill'd by an Enemy, or kill'd an Enemy, should enter into *Paradise*." *Theophanes in Chronic.* says the same. I would not advise any *Mahometan* to trust to *Constantine*, and kill his Enemy in the *Turkish Empire*; for I'm sure he would not go unpunish'd. Nor is it more lawful for a *Mahometan* than for a *Christian* to kill his Enemy. But what led *Constantine* into this Mistake, was this: That *Mahomet* being attack'd by an arm'd Body of the People of *Mecca* (who if they had got him, would certainly have taken away his Life) warmly exhorted his Associates stoutly to resist these *Idolaters*, and not suffer themselves to be seduc'd from the Worship of *one God*; promising to every one of them that should fall in such a Battle (in the way of

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of God, as the *Arabians* speak; i. e. as a *Martyr for the Faith of the Unity of God*) or should bravely oppose them, that they should enter into *Paradise*. But this ought not to be extended to all *Enemies* whatsoever. And when *Mahomet* commands his Followers, *Kill them wheresoever you shall find them*, meaning only the People of *Mecca* in particular; many are deceiv'd in this, thinking it extends to all, as if it were lawful for the *Turks* at this day to kill *Christians* and other *Enemies*, secretly or openly.

S E C T. XXXIX.

Whether Mahomet receiv'd the Ceremony of Circumcision from the Jews of his time.

THEOPHANE·S, in his *Chronicle*, writes, “ That the *Jews*, who liv'd in the time of “ *Mahomet*, believ'd him to be the *Messias*,” and, “ that some of their chief Men embrac'd his “ Religion; but when they saw him eat a piece “ of a Camel, they return'd to *Judaism*. It was “ they, *says he*, who taught him to receive cer- “ tain Parts of the Law, viz. Circumcision, “ and some other things which the *Mahometans* “ observe.” But that this is false, and that Circumcision had been in use before *Mahomet's* time, I have shewn in my *Notes on the Abridg- ment*, where it treats of *Lustrations*; and 'tis needless to dwell upon a thing so evident. Tho I could add many other things, which are unjustly charg'd upon the *Mahometans*, yet I shall

here lay down my Pen, and shut up all, with
 begging of every one of my Readers, to put a
 favourable Construction upon the Pains I have
 taken to find out the Truth.

But this ought not to be taken for granted, that
 I have always followed the same method, and when I
 have found that many are mistaken in their
 thinking, I have endeavoured to set them right, and
 to show them the way to the Truth, and to
 their Honour, and to the Glory of God.

— XXXIX —

Whether Mahomet was the
 of Circumcision from the Jews of his
 time.

THEOPHILAVES, in his second writing,
 "That the Jews, who live in the time of
 Mahomet, believed him to be the Messiah, and
 that some of their chief men embraced his
 religion; but when they saw that he was
 of a Caste, they returned to Judaism. It was
 that, says he, who taught him to receive cir-
 cumcision of the Law, and to condemn
 and some other things which the Jews
 observe." But this is false, and that cir-
 cumcision had been in the time of Mahomet.

— XXX —

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3

A
TREATISE

Concerning the
Turkish Liturgy,
THE
Pilgrimage to *MECCA*,
CIRCUMCISION,
Visiting the Sick, &c.

By ALBERTUS BOBOVIUS,
Sometime First Interpreter to *Mahomer* IV.
Emperor of the *Turks*.

With Notes by *Thomas Hyde*, S. T. D. of
Queen's College, Oxford, and Keeper of the
Bodleian Library.

L O N D O N,
Printed in the Year M.DCC.XII.

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Printed in the Year MDCCLXII.

THE
P R E F A C E
T O T H E
R E A D E R.

I Receiv'd the following Observations upon the Rites of the Turks, from my very learned Friend, Thomas Smith, S. T. D. who, upon his Return from Constantinople, communicated them to me, persuading me to publish them some time or other; which I now do. And it was at his Desire that Albertus Bobovius (in his native Tongue call'd Bobowski) by Nation a Polander, some years ago deceas'd, first committed them to Writing; whose Death we have reason to lament, both because he was always a very great Friend to our Countrymen, and ready to serve them upon all occasions, and also an extraordinary Lover, and assiduous Improver of the Languages, and very much conversant and skill'd in many, both European and Asiatick, Tongues: Upon which account he was thought worthy to serve Mahomet IV. Emperor of the Turks, as his Prime Interpreter. But it is most of all to be lamented, that Death snatch'd him away, before he had return'd to Christianity; which he earnestly long'd for from his very Soul, wishing he could get his Bread some honest way in England among Chri-

Christians, and leave the Fellowship of Infidels. When he was a Youth, he was first taken Captive by the Tartars, and sold to the Turks, by whom (having understood his natural Parts and Qualifications) he was brought up Twenty years in the Seraglio; from whence he went into Egypt in the Service of a certain Nobleman: and thus being made free, upon his return to Constantinople, he was chosen into the foresaid Office. But being initiated in Islamism, as the Custom is, he chang'd his Name, together with his Religion, and was call'd Ali-Beigh, or, as they commonly pronounce it, Ali-Bei.

He was studious, and writ many things; chiefly a Grammar, and Dictionary for the Turkish Language: And about the year 1653. at the desire of Mr. Basire, he turn'd the English Church-Catechism into Turkish; and translated the whole Bible into the same Language, for Levinus Warnerus, who transmitted it to Leyden, that it might be printed; and the Manuscript Copy is at present kept in the Library of that Place. I have the Psalms of David in Turkish, writ with his own Hand.

What he has left in writing concerning the Rites of the Turks, must be acceptable to the curious Reader; because these things have not been yet so well describ'd by others, nor indeed could they be accurately describ'd by any Christian: Since none but a Mussulman could be admitted to see such Rites, without the greatest Danger of his Life. For if a Christian should be present at their Worship, and especially in their Pilgrimage to Mecca, they would reckon every thing profan'd thereby, and the Person would certainly be put to Death, lest he should report what he had seen. A Mahometan perhaps might have Liberty to go and return from that City, but not in Company with the Pilgrims. Since therefore we have these Accounts from a Mahometan, we may believe the Relation to be just and true; especially since he discovers their Folly so freely,
and

and gives us Christians Occasion to laugh at their Mysterys. From whence we may make a fuller Judgment of their Faith, Manners, and Temper. And indeed a view of their Nonsense and Folly (as likewise that of the Papists) may be a Means of confirming all others more strongly in the true Religion: For almost all their Ceremonys, especially those of Mecca, are plainly ridiculous and superstitious, invented by cunning Rogues to seduce and sooth the Minds of the wild Arabians by a vain shew of Religion. How ridiculous is it to go about the Wall of the Temple so often, shaking their shoulders, &c? nay, the whole Assembly is like a Company of Mad and Distracted People employ'd about Trifles. How deplorable is the Blindness of these Wretches, who put their sick Friends in mind to pare their Nails, because after Death 'tis to no Purpose; and believe that the Dead will be examin'd and try'd by two Angels in the very Grave, and there be chastiz'd; and admonish the deceas'd Person strenuously to deny the Trinity, and stoutly assert the Mahometan Faith in the other World, with the same Constancy he did in this; and that he be mindful of his Profession, that he hath embrac'd God for his Lord, Mahomet for his Prophet, and the Alcoran for his Book, &c. (as if the Dead could hear him speak) fearing that the Dead may apostatize, and forsake the Faith? But these things they do, believing that the Soul stays near the Body, or hovers about it for three or four Days, till the said Trial is over. And therefore they keep away Cats, and all bad Smells, and Noise, and harsh Sounds, lest perhaps such things might disturb, and too soon chase away or fright the Soul which is hovering about.

But in the mean while, to do the Turks themselves Justice, we must acknowledg that they worship the true God. For Mahomet brought the Arabians from Idolatry to the Knowledg and Worship of the true God, partly by Force and partly by Cunning; in which respect

spect he did well, and his Followers contend and write warmly against all who deny the Unity of God. Tea many of the Mahometans excel in the Love of God, and have publish'd a great many very pathetical Discourses upon the Divine Love. Moreover, many of them are shining Examples for Alms, Justice, and other Moral and Theological Virtues: And if any Evil befalls them, they presently own and declare this to have happen'd to them for their Sins. But they are in a Mistake who believe they worship Mahomet: for they do it not; but only esteem him the greatest of all Prophets. For those of the Turkish Sect, are so great Enemys to all Appearance of Idolatry, that they have not so much as a Picture upon their Money or Books, nor play with Chess-Men that have Figures upon them, lest these should be drawn into an idolatrous Use; tho the Persian Sect of Mahometans, both make and use Pictures upon all Occasions. But these Turks build Hay and Stubble upon the Foundation of true Religion, (the Unity of God) which in the Day of Distinction shall not be able to endure the fiery Trial.

The Text of these Observations is in the very words of the Author, which I rarely chang'd, unless in some smaller things, and such as were against Grammar, or where the Interpretation of the Arabick was too loose and perfunctory. What is inserted in the Text is for Distinction sake included between []. I have adjoin'd a few Notes to what the Author has touch'd upon. Many other things might have been added: but what he did not touch upon, I left almost as I found it; lest the Work should have swell'd to too great a Bulk, and been rather thought mine than his.

A T R E A T I S E

Concerning the
Turkish Liturgy, &c.

S E C T. I.

Of the Prayers of the Mahometans.

THE *Mahometans* must pray five times a Day, at set Hours, by the Law of the *Alcoran*; to wit, 1. In the Morning, an Hour before Sun-Rising, which in *Turkish* is call'd *Sabah Namazi*, Morning-Prayers. 2. An Hour at Noon, when the Sun begins to decline, which is *Oile Namazi*, Noon-Prayers. 3. The Hour of (a) *Vespers*, which is *Ikindi Namazi*, Afternoon-Prayers. 4. An Hour in the Evening

(a) Hour of Vespers.] Thus writes Ali-Beigh, after the manner of the antient Jews, in the plural Number, who call the Afternoon the time betwixt the two Vespers or Evenings, which were the declining of the Sun after Noon, and after Sun-Set. This Praying in Arabick is call'd *Salato 'l, Utsr*, Afternoon-Prayers; and is exactly in the Middle of the Afternoon, whether the

Evening after Sun-Set, which is call'd *Achsam Namazi*, Evening-Prayers. 5. An Hour and a half in the Night, which is call'd *Tatfi Namazi*, Prayers before going to bed.

Lustration must go before these Prayers; to wit, Washing the (b) Face, the Hands up to the Arms, the Feet up to the Ancles and Legs; washing the Mouth and Nose, call'd *Mezmeze*; rinsing or washing the Mouth, and *Istinshâk* a snuffing up by the Nose, or washing the Nose by drawing up Water; *Meshurras*, wiping of the Head; *Meshurre caba*, wiping the Neck, which are done by putting on wet Hands. These are the ceremonial *Lustrations*, which are accompany'd with little short Prayers, and cannot be easily explain'd in words, requiring great Prolivity; but are easily perceiv'd and learn'd by seeing.

Nocturnal (c) *Pollution*, either in Dream, or carnal Copulation, or any Emission of Seed, is call'd *Gjenebat*; and thus the defil'd are call'd *Gjunâbler*. Such cannot be present at Prayers, nor

the Days be long or short. And so Morning-Prayers, at all times of the Year, are an Hour and a half before the Rising; and the Evening-Prayers an Hour and a half after the Setting of the Sun; or, according to others, an Hour before its Rising, and Setting. During the whole time of Ramazan, is daily added to them *Tamgiid*, the Doxology, at four in the Morning, or at Midnight. And about nine in the Morning, on Fridays and Wednesdays, is *Sala*, a Peculiar Praying.

(b) Washing of the Face.] This washing is perform'd out of *Mathare*, a purifying or lustratory Vessel, which is a Lustral Laver, or beaked Water-Pot, out of which Lustral Water is pour'd upon the Members. This is believ'd to contribute to the Purification of the Soul from all spiritual Uncleaness, as of old among the Jews. This Washing is call'd *Abuest*.

(c) Pollution, &c.] Such who are polluted after this manner, cannot so much as handle or touch their Alcoran: And therefore to prevent any such Inadvertency, they use to write these words upon the outward Cover of it, *La yamussoho illa 'Imût-tahharuna*; Let none touch it but such as are clean.

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any kind of civil Affairs, till they have perform'd *Gasl*, which is a washing of the whole Body. For it is counted unlucky among them, to look one that is polluted in the Face, or to eat with him, or to go about any other Business with him: From whence they have a Proverbial saying, "*My Business* did not go well, perhaps I have look'd upon the Face of a polluted Person." This washing is also ceremonial, and deck'd with its Superstitions.

Their Prayers are of two kinds, viz. either such as are enjoin'd by *Sunna*; i. e. Custom or Traditional Law (which consists of the Sayings of *Mahomet*, written in a particular (d) Volume) or such as are enjoin'd by *Pharza*, i. e. the Command of God, declar'd in some Text of the *Alcoran*. Between these Prayers of both Kinds, they perform *Ikamât*, Stations; *Rekaât*, Bowing of the Head and Middle of the Body; *Segidât*, Prostrations; *Kuudât*, Sittings, which are commonly done after every two Prostrations. They mix also herewith reading or reciting of the *Alcoran*, and *Teshubhud*, (e) giving Testimony, and *Teslimat*, Salutations, by which they salute their *Guardian Angels*, sitting upon the Shoulders of those that pray, turning their Head towards their Shoulders while they do this.

Morning

(d) Volume.] This Work is call'd *Sunna*, (the Name agreeing somewhat with the Jewish *Misna*) which *Bohari* committed to writing in Arabick, containing the Oral Traditions of *Mahomet*, deducing every one of them from one to another, and at last from somebody who receiv'd it from *Mahomet's* Mouth.

(e) Giving Testimony.] That is the common Form by which every one professes and testifies that he is of the *Mahometan* Religion, saying, There is no God but God himself, and *Mahomet* his Prophet, or rather, his Ambassador. The *Perfians* add, But *Ali* is the Friend of God. They do this to assert

Morning Prayers, by the Law of *Sunna*, are two Bowings, each of which is perform'd with two Prostrations upon the Face, and one Sitting; *Pharz* enjoins the same. In the *Sunna* they cover the lesser *Suratas* of the *Alcoran* with a low voice; but in *Pharz* with a high voice. There are therefore in whole, four Bowings [and (f) eight Prostrations, and two Sittings; which, with the Readings or Recitals out of the *Alcoran*, put an end to their Morning Prayers; the Lustrations, together also with the private little Prayers, going before].

Prayers at Noon consist of four Bowings of *Sunna*, and two Sittings. Then they pray over *Pharz*, which also consists of four Bowings, and two Sittings. Then also follow the *Sunna* of two Bowings. There are therefore in all ten Bowings, [and four Sittings]. And in all these the *Alcoran* is tacitly recited.

The Prayers Afternoon consist of four Bowings of *Sunna*, and two Sittings. These being over, they pray over *Pharz*, which consists of as many Bowings and Sittings. But here *Sunna* is left to the Arbitriment of him who prays; for it may either be perform'd or omitted. Here also the *Alcoran* is silently recited.

assert the Unity of God against Christians, whom they charge with Polytheism, because of the Doctrine of the Trinity, and call them by the Name Mushricuna, Associators, who associate Christ with God, and esteem him equal to him: But they say God is one, having neither Associates nor Equals. If any Christian is heard to pronounce this Form, he is presently forc'd to embrace Islamism, otherwise they take away his Life. For their Religion is call'd by them Islâm, a State of Salvation, which in English may be call'd Islamism: and he who enters into this State is call'd Muslim, or Mussulman.

(f) What is here and elsewhere included within [] is added by the Publisher; the Author being in haste, and studying brevity, could not enumerate and relate every Particular.

Evening

Evening-Prayers are *Pharz* of three Bowings, and two Sittings; one Sitting is perform'd after the two former Bowings, and the other after the one latter Bowing. Betwixt the two former Bowings the *Alcoran* is recited with a rais'd Voice, after the latter, with a low Voice. Afterwards they pray over *Sunna* of two Bowings and one Sitting tacitly. There are therefore in all, five Bowings [and three Sittings.]

Night-Prayers consist of *Sunna* of four Bowings and two Sittings, with a tacit Recital of the *Alcoran*; which may be omitted, if 'tis thought fit. Then follows *Pharz* of four Bowings and two Sittings. Betwixt the two former Bowings the *Alcoran* is recited with a distinct Voice, but betwixt the latter with a gentle Voice. Then again follows *Sunna* of two or four Bowings, and one or two Sittings, as they please. After the first or second Sitting they rise, and pray over the Prayer, which is call'd *Vitr Namâzi*; i. e. a singular Prayer, which hath no Equal: but if it is thought good, they may delay it till Morning, and recite it after Waking, which is thought better. All these are tacitly recited. There are therefore, in this Course of Praying, ten or twelve Bowings [five or seven Sittings, and, if they please, one singular Prayer.] Therefore every Day, at the said Hours, or a little after, they usually pray the five aforesaid Prayers.

When the time of Prayer is come, *Azan Okunur*, a Proclamation is made by the Cryer upon the Turret, or at the Gate of the Temple, or in some Place rais'd above the rest, in these Words. "God is great, God is great. I bear witness that there is no God but God himself, I bear witness that there is no God but God himself. I bear witness that *Mahomet* is

“ the Prophet of God, I bear witness that *Mahomet* is the Prophet of God. Run ye to Prayers, run ye to a good Work (or Worship.) God is Great, God is Great. There is no Deity besides God.” In the Morning Proclamation is also made, “ Prayer is better than Sleep, Prayer is better than Sleep.”

After the Proclamation is over, the Cryer cries aloud, *Phatihe O Kuya*, i. e. thou shalt recite *Phatiha*, or *Surata*, the *Opener* [this is the first *Surata* of the *Alcoran*, so call'd, because it opens or begins the Book] which is of the same use among the *Mahometans*, that *Pater noster*, or the Lord's Prayer is among *Christians* [to wit, this is us'd for a daily Prayer.] This Proclamation is made without the Church. The People being assembled, another Proclamation is made in the Temple it self, in the same form with the preceding; unless that, for *go ye to a good Work* [to prepare the Minds of the People, and to remove their supine Negligence] is added, *now Prayers begin, now Prayers begin*. After this Proclamation all the People rise with one Consent, being plac'd in Order, as Companys of *Christian* Soldiers in their Ranks; and putting their Thumbs to the softest part of their Ears, they say, *God is Great*: but they first make a Proposal or Intention of praying in these words (that is, if it is a Prayer of *Sunna*) every one holding his Thumbs at his Ears, says, “ I propose or intend to pray “ the *Sunna* at this time;” (or if it is *Farz*, then instead of *Sunna* he says *Farza*) “ for payment to “ the exalted God, or that I may pay to God “ what I owe him.” If *Farza* is to be pray'd over along with the Parish-Priest, he adds, *Imitating the Priest*. If he is to pray alone, in the Priest's Absence, instead of Priest, he puts the
Alcoran

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(g) *Alcoran*. In the abovesaid singular Prayer he does not specify either the *Sunna* or *Farz*, but says, “ I intend to pray the singular Prayer due “ to God.” After *Tecbir*, the magnifying of God, or the Doxology, which is done in the afore said words, *God is Great*, &c. and beginning with *In the Name of God Gracious and Merciful*, he makes this Prayer, *Glory and Praise be to thee, O my God! and blessed be thy Name; and let thy Greatness be exalted, and thy Praises be glorious; for there is no other God besides thee.*

After this they pray over the *Phatiha*, or first *Surata* of the *Alcoran* (joining their Hands and

(g) The *Alcoran*.] 'Tis emphatically express'd with the Article *Al*. This Book is otherwise call'd *Al-Phurcan*; i. e. distinguishing between Good and Evil. As to the force of the word, *Coran* is either a Collection, because *Omar*, the second Successor of *Mahomet*, collected his loose Sheets, and form'd them into one Book; or a Reading (which is a better Reason) q d. somewhat to be read, or that is often read: for the very same reason that the Jews call the Holy Bible *Mikra*, from reading. And so *Bochari* imitates the Jews in naming of his Book *Sunna*, which contains the Sayings of *Mahomet*, and is esteem'd by his Followers as a secondary Law with respect to the *Alcoran*, just as the *Misna* of the Jews is a secondary-Law with respect to the *Mosaical Law*, viz. a Duplicate or Repetition of the same: to which are, moreover, added the Sayings, Constitutions and Decisions of the Rabbins, which (that they might not be quite lost) the Holy R. *Jehuda* collected in one Body about the year of Christ 150. For this Collection (which makes the Text of the *Talmud*) is call'd *Misna*, or in the Plural, *Mishnaioth*; for the compleating of which Work, the modern Rabbins have also added their own Comments, and other Decisions, all which together are call'd the *Talmud*, i. e. Doctrine, viz. a Body of both Ecclesiastical and Political Doctrines. *Bochari's* Book is call'd *Sunna* or *Thunna*, and that perhaps for distinction sake; and because the first *Surata* of the *Alcoran* is call'd *Mathni*, and *Mithna*, and the whole *Alcoran* in the Plural *Almatbani*, for the very frequent Repetitions of it among them.

Feet, fixing their Eyes upon the Earth, and folding their Garments carefully) high or low, according as the Prayer requires; which being recited, he says, *God is (h) Great*, and bows his Head; and then again says, *God is Great*, and again bows himself to the middle; and then raising himself, says, *Let God hear him who praises him*. Then he falls upon his Knees, and says, *O our Lord, to thee be Praise!* And at the same time, before he bows with his Face to the Earth, he says thrice, or five times, or rather seven times, *Glory be to my Great God!* After this, with his Face between his two Hands, prostrate to the Earth, he says twice, *Glory be to my exalted Lord!* Then he rises again, and prays over the *Phatiba*, and some other Periods of the *Alcoran*, and then at length performs the Bowing and Prostration after the same manner; which being done, he sits with his right Foot and Heel rais'd (this manner of Sitting is very uneasy to those who are not accusom'd to it) and putting his Hands upon his Knees, he recites this Prayer: "Celebrations, and Benedictions, and all good things be to God; and Peace be upon thee, O Prophet! and likewise the Divine Mercy and Benediction. Upon us also, and upon the righteous Servants of God, be Peace. I bear witness that there is no other Deity besides God, and likewise that *Mahomet* is his Servant and Prophet, or Ambassador." After

(h) 'Tis said that of old the Arabians worship'd a huge Idol call'd *Achar*, which *Mahomet* had much ado to wean them from; till at last he persuaded them that *Allah* himself was *Achar*, Great: having remov'd the Idol, and in its Place putting this Inscription, *God himself is Achar*; which being done, they worship'd God and *Achar*, and afterwards (leaving *Achar*) God alone.

this

this he rises again, and beginning at *Phatiba*, he performs other two Bowings. Now if the Prayer consists only of two Bowings, he concludes with this little Prayer: "O our God, be
 " thou propitious to *Mahomet*, and to *Mahomet's*
 " Family, as thou wast propitious to *Abraham*,
 " and *Abraham's* Family; and do thou bless and
 " be merciful to *Mahomet* and *Mahomet's* Family,
 " as thou didst bless and wast merciful to *Abra-*
 " *ham* and *Abraham's* Family, O our Lord! be-
 " cause thou art praise-worthy and glorious."

This little Prayer being ended, he turns his Face to his right Shoulder, and saluting the *Guardian-Angel* that sits there (as they believe) says, "The Peace and Mercy of God be to you." After this turning likewise to his left Shoulder, he salutes the *Guardian-Angel* that sits there also, in the same words. Then he says, "Hear us,
 " and grant us thy Indulgence, O our Lord, for
 " to thee is returning." Then they recite, with an audible Voice, the Verse of the Throne out of the second *Surat*. of the *Alcoran*, which runs thus: "As to God, there is no God but Him-
 " self, living, subsisting; neither Drowsiness
 " nor Sleep take hold of him; whatsoever is in
 " Heaven, and whatsoever is on Earth, is his:
 " Who is he that can intercede with him with-
 " out his Leave? He knows every thing that
 " is before their Hands, and every thing that is
 " behind them; yet they shall not comprehend
 " any thing of his Knowledg, but so far as he
 " pleaseth. Heaven and Earth are his Throne,
 " and keeping of them gives him no Trouble." Then he says, *Glory be to God*, counting the little Globes or Balls of his Coronet thirty times; and in the thirtieth he says, "Praise be to my
 " ever Great Lord!" And after this he begins, *Praise be to God!* repeating this also thirty times;

Feet, fixing their Eyes upon the Earth, and folding their Garments carefully) high or low, according as the Prayer requires; which being recited, he says, *God is (h) Great*, and bows his Head; and then again says, *God is Great*, and again bows himself to the middle; and then raising himself, says, *Let God hear him who praises him*. Then he falls upon his Knees, and says, *O our Lord, to thee be Praise!* And at the same time, before he bows with his Face to the Earth, he says thrice, or five times, or rather seven times, *Glory be to my Great God!* After this, with his Face between his two Hands, prostrate to the Earth, he says twice, *Glory be to my exalted Lord!* Then he rises again, and prays over the *Phatiba*, and some other Periods of the *Alcoran*, and then at length performs the Bowing and Prostration after the same manner; which being done, he sits with his right Foot and Heel rais'd (this manner of Sitting is very uneasy to those who are not accusom'd to it) and putting his Hands upon his Knees, he recites this Prayer: "Celebrations, and Benedictions, and all good things be to God; and Peace be upon thee, O Prophet! and likewise the Divine Mercy and Benediction. Upon us also, and upon the righteous Servants of God, be Peace. I bear witness that there is no other Deity besides God, and likewise that *Mahomet* is his Servant and Prophet, or Ambassador." After

(h) 'Tis said that of old the Arabians worship'd a huge Idol call'd *Achar*, which *Mahomet* had much ado to wean them from; till at last he persuaded them that *Allah* himself was *Achar*, Great: having remov'd the Idol, and in its Place putting this Inscription, *God himself is Achar*; which being done, they worship'd God and *Achar*, and afterwards (leaving *Achar*) God alone.

this

this he rises again, and beginning at *Phatiha*, he performs other two Bowings. Now if the Prayer consists only of two Bowings, he concludes with this little Prayer: "O our God, be
 " thou propitious to *Mahomet*, and to *Mahomet's*
 " Family, as thou wast propitious to *Abraham*,
 " and *Abraham's* Family; and do thou bless and
 " be merciful to *Mahomet* and *Mahomet's* Family,
 " as thou didst bless and wast merciful to *Abra-*
 " *ham* and *Abraham's* Family, O our Lord! be-
 " cause thou art praise-worthy and glorious."

This little Prayer being ended, he turns his Face to his right Shoulder, and saluting the *Guardian-Angel* that sits there (as they believe) says, "The Peace and Mercy of God be to you." After this turning likewise to his left Shoulder, he salutes the *Guardian-Angel* that sits there also, in the same words. Then he says, "Hear us, and grant us thy Indulgence, O our Lord, for to thee is returning." Then they recite, with an audible Voice, the Verse of the Throne out of the second *Surat*. of the *Alcoran*, which runs thus: "As to God, there is no God but Him-
 " self, living, subsisting; neither Drowsiness
 " nor Sleep take hold of him; whatsoever is in
 " Heaven, and whatsoever is on Earth, is his:
 " Who is he that can intercede with him with-
 " out his Leave? He knows every thing that
 " is before their Hands, and every thing that is
 " behind them; yet they shall not comprehend
 " any thing of his Knowledg, but so far as he
 " pleaseth. Heaven and Earth are his Throne,
 " and keeping of them gives him no Trouble."
 Then he says, *Glory be to God*, counting the little Globes or Balls of his Coronet thirty times; and in the thirtieth he says, "Praise be to my
 " ever Great Lord!" And after this he begins, *Praise be to God!* repeating this also thirty times;

and in the thirtieth, he says, *Praise be to God, Lord of all things in the World!* Then he begins, *God is Great*, and repeats it thirty times; but in the thirtieth adding more, viz. *God is Almighty, most Wise, most High; there is no God but Himself alone, neither hath he any Fellow; to him is the Kingdom, to him Praise, for he is Omnipotent.* Here the People, with their Hands stretch'd towards Heaven, bellowing after a barbarous manner, say, "*Hû*, i. e. *thy self*, thou art truly "*potent, O God!*" and in the mean while the Cryer recites this Verse with a Noise, "*Know ye that there is no Fear to the Saints of God, nor are they vex'd with Grief.*" After this the Cryer, and likewise the People, cry aloud seven times *Amin*, and once, *O Supplier of our Wants!* and again *Amin*, and then, *O Hearer of Prayers!* and again seven times, *Amin*. After this he says, *And Praise to God, Lord of the Creatures.* At length the Cryer says (the People in the mean while wiping their Face and Beards with their Hands) "*Acceptable to the Glorious God, and may we be upon Phatiha, i. e. recite ye one Phatiha (h), or the first Chapter of the Alcoran, that God may accept our Prayers, after having recited this Prayer.*" Then the Cryer says again, "*Pour ye out Prayers for his Associates, and Orisons for the Lord of the Creatures;*" (viz. they call *Mahomet* Lord of all things that

(h) Phatiha.] *The first Chapter of the Alcoran or Surat, is so call'd; q. d. Opener, because it begins and opens the Book, and because there is frequent mention of it, I will not grudge to recite it: "Praise to God, Lord of the Creatures, King of the Day of Judgment; we adore thee, and implore thy Assistance. Do thou lead us in the strait way, in the way of those to whom thou art gracious, against whom thou art not wroth, and who do not err."*

exist,

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exist, or of the Creatures.) Here Prayers end, and the People go out of Church. But in the mean while the Cryers sing this Verse seven times, *Lâ i bâhe illal lâh.*

But the Prayer which the Dervis prays over softly, with his Hands lifted up to Heaven, and his Face turn'd to the People (the People crying *Amin*) is this: " O God, accept of us, " our Petitions, our Recitals, our Fasts, our " Standings, our Bowings, our Prostrations, our " Sittings, our Glorifications, our Praisings, our " Prayers, our Exclamations, our Supplications, " and our Alms; and do not throw them in our " Face. O our Lord, rectify (or correct) our " Works, and forgive our Sins, and our Em- " peror, and our Viceroys (or Counsellors) " and our Governors (or Judges) and our Prea- " chers (or Doctors) and our Priests (or Cu- " rates) our Learned and our Righteous (or " Pious) our Parents, our Magistrates, our Be- " nefactors, and those to whom we are Deb- " tors, and those who have recommended them- " selves to our Prayers, and the Faithful of both " Sexes, and Mussulmans of both Sexes, whether " they be dead or alive, thro thy Mercy, O " thou most Merciful of the Merciful. Be that " far from thee (*k*), O Lord, O Lord of Powers, " which they (*l*) attribute (or impute) to thee: " And

(*k*) Ali Beigh render'd it, thou art far from, or exempted from. *The following Epithet or Attribute of God, Rabbol Maizza, the Lord of Powers or Fortitudes, is the same with Eloah Mauzzim, Dan. XI. 31. by which Title or Epithet, the Omnipotent God is there distinguish'd from all strange impotent Gods.*

(*l*) They attribute, &c.] Far be it from thee what the Christians attribute to thee, to wit, that thou art a Father, and hast a Wife and a Son. *These Prayers continue about half an Hour,*

“ And Peace be upon the *Sent*, or Prophets:
 “ And Praise be to God, Lord of the Crea-
 “ tures.”

He explains the Office.

The Author adds, The Observance of Prayers is much commended among the *Mahometans*; and the Richer or Greater any one is, the sooner he is reputed Impious, Pagan and Infidel, if he neglect Prayers once or oftner: Men of lesser Note are thrown out of their Parishes by their Dervis's or Priests, if they go not to publick Prayers in the Temple; for they say, “ Prayers are the
 “ *Pillar of Religion*, and whosoever forsakes the
 “ Prayers, overthrows Religion.” A *Turk* counts it a great Injury, and the greatest Reproach upon him, if any one calls him a *Man without Prayers*, viz. who does not daily say his Prayers. Moreover, the *Turkish* Preachers have a Satyrical Cant against those who don't pray daily, by which they contemn them, and represent them as ridiculous.

S E C T. II.

Of Judges and their Officers.

1. **T**HE Author and Oracle of irrevocable Sentences is the *Musti*, whose Titles are,
 “ Of the most profound Doctors the most lear-

Hour, and on Wednesdays and Fridays they are follow'd by the Sermon Waaz; which the Preacher delivers, who by them is call'd Waiz, or Nasihatgii; i. e. Monitor, Adviser, or Giver of Counsel. They all have Rosarys in their Hands the time of Prayers.

“ ned,

“ ned, of the most excellent impeccable the
 “ most excellent, Fountain of Excellency and
 “ Certitude, Heir of the Wisdom of Prophets
 “ and Apostles, Resolver of all Difficulties in
 “ Religion, Revealer of Distinctions of Cer-
 “ tainty, Key of the Treasures of Truth, Lamp
 “ of subtle Riddles, confirm’d by the Grace of
 “ God King Assister, Musti (or Oracle) of Men,
 “ at this time *ὁ Θεός*; may God make his Virtues
 “ or Excellencys perpetual.” There is also in e-
 very City a *Musti*, who gives Sentence to his Ci-
 tizens, and decides weightier Matters.

2. *Museved-gii* is the *Musti*’s Clerk, who spee-
 dily and distinctly sets down the words of disa-
 greeing Partys, their Controversys and Interro-
 gations, with the Answers, and presents them to
Phetva-Emini in little Papers.

3. *Phetva-Emini*, i. e. the Trustee of *Phetva*,
 who has the keeping of the said Papers. He
 first collects these Papers, considers them, and
 sometimes advises or suggests to the (m) *Musti*
 what ought to be answer’d: who at length de-
 cides the whole matter in one word, *Olur*, it is
 so, or let it be so; or *Olmaz*, it is not, or it
 must not be, setting down his Answer.

4. *Judg of the Army*, call’d *Judg of Judges*;
 of which there are two, one a *European*, the o-
 ther an *Anatolian*; the former taking place of the
 latter. The superior Titles of the *Musti* are
 wont also to be given to them, till you come to
 that of the *Apostles*, and no further. *Kessamiyet*,
 i. e. Distribution belongs also to the Offices of the
Kadileskers; for they appoint a Distributer, who
 being skill’d in the Law, distributes the Goods of

(m) This is the Supreme Judg of all, whom the Emperor con-
 sults in great Affairs, and from whose Opinion he rarely departs.
 the

the Defunct among the Heirs, as the Law ordains. These deal most unjustly, taking to themselves Ten *per Cent.* and therefore they value the Goods of the Defunct at a vast Price, that so their Fees and Incomes may rise to the greater Bulk: From whence the Heirs often sustain great Loss.

5. *Molla*, or speaking barbarously *Monla*, is a Præses, to whom the antient *Ottoman* Kings paid five hundred *Aspers* a day, that they might administer Justice to the People without pecuniary Corruption or Bribes; but at this time they have the Title, without the Profits of it, being call'd *Prases of the five hundred Aspers*, which they never receiv'd: Yet they make a great deal by the Offices they have in the great Citys; for not being proof against Bribery, they yield the Cause to him who gives most.

6. *Kazi*, a Judg; they also were wont to receive forty *Aspers* a day, now they live by Corruption and unjust Gains.

7. *Naib*, the Judg's Vicar; he uses to go thro the Citys and Villages, and the whole Jurisdiction of his Judg, weighing the Bread, trying the Dough, and inspecting other Victuals, taking care they be not spoil'd, and that they be sold at the due Rate. Now the Sellers and Hucksters corrupt them with Gifts, that they may sell as they please; insomuch that those who do not bring Presents, are more narrowly visited, and drub'd with (n) Cudgels, and *Tahta-Kiolo*.

8. *Katib*, a Scribe or Notary; they will pronounce Sentence in the Courts of their Judges for Mony.

(n) Beating with a Cudgel is call'd *Durb*, or *Durub*, commonly *Drub*; but *Tahta Kiote* (as *Ali Beigh* writes it) is a Pillory, where the Neck is put thro the Hole of a Board for Punishment.

9. *Mokaiyd*,

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9. *Mokaiyd*, The Clerk of the Court, who inserts the Acts in the Books.

10. *Muhzir*, Apparitor, or Messenger, who cites the Citizens and Country People to Justice: But he cannot cite Soldiers. He is call'd in *Turkish*, *Chaufh*; but all the former Titles are borrow'd from the *Arabick*.

SECT. III.

Of Ecclesiastics, call'd Murtazika.

1. **T**HE *Priests* or *Curates* of *Princes* or *Kings*, *scil. Priests* of *Temples Royal*. Next are the *Parochial Priests*, who have their Revenues out of the Money gather'd for pious Uses, some more some less: But they do not exceed Sixty (*a*) *Albs* or *Aspers* for one Day, nor receive less than Three or Four.

2. *Na't-*

(*a*) As to what concerns the *Albs*, they are the same that are commonly call'd by the Merchant *Aspers*. They do not hit upon the Reason of this Name, who believe they are call'd so because they are rough, and not well polish'd Money, foolishly deriving it from the Latin. Now this little Penny is by the Turks call'd *Aktcha*, i.e. a little white Penny: Whence it is call'd by the modern Greeks, *Ασπερς*, i.e. white, and *Ασπερς* signifies white Money in general; the same way that the Germans also call their little Silver Pennys, *Weis-Pfenning*, i.e. a white Penny; otherwise the Turks have but few Silver Pennys peculiar to them, except *Utchlik*, a little more than the English Penny, and *Perâ*, or *Beshlik*, about Two Pence. For they commonly use the Christian Coin, and especially the Dollar, which is so call'd from the German *Thale*, or *Dale*, a Valley; from whence *Thaler*, or *Daler*, q. d. Valley-Money, from the Valley of *St. Joachim*, where they were first coin'd. The Lion and Dollar

2. *Na't-chôn*, Reader of Attributes, is he who sings the Attributes and Praises of *Mahomet* and his Companions, on *Fridays* before Noon-Prayers.

3. *Gjuz-chôn*, Reader of the Parts, *scil.* Reader of Thirty One Parts of the *Alcoran*, which are wont to be read or recited, either in the Temples, or in the Burying-places of the Saints, for Founders. [For besides the One Hundred and Fourteen *Suratas* or Chapters, the *Alcoran* is divided into Thirty One Parts, each of which contains several *Suratas*.]

4. *Turpa-Dar*, Keeper of the Burying-Places. [The Monuments of Kings and Nobles have particular Keepers, who are always present Day and Night, and Lamps are hung round.].

5. The Lamp-Keeper, or he who lights the Lamps and Candles in the Temple, and bath Oil and Candles, so many as are necessary, with Cotton for Wicks and Matches, in his Custody and Power. Every Night in the Month *Ramadan*, innumerable Lamps are hung upon the Turrets without, and from one Turret to another, which by their Eradiations form various Pictures of Flowers, and Ships, Birds, yea and Verses of the *Alcoran*; which may be discern'd and read

is also in common use among the Turks. They have also the Reichs Dollar, which they call the Black Dollar. We are to observe of these Aspers, that Eighty good ones make a Dollar, or One Hundred clip'd ones. But the Value of these changes very much among Merchants, which is sometimes more sometimes less; or otherwise at the Pleasure of the Emperor, or Basha, who sometimes command, that the clip'd may pass for good. The Turks call the good Aspers, sound Aspers, but the clip'd they call corrupted; which, in Mesopotamia, and other Places far distant from Constantinople, are obtruded upon the People, if the Basha commands it for his Profit. A good Asper is sometimes a Third bigger than. a clip'd one.

at

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at a distance. This is to be seen especially upon the Court of the Temple.

6. *Muezzin*, the Cryers, who serve more (*b*) Mosques than one, and proclaim Prayers by Turns in a Week: they have not above Twenty Four *Aspers*, nor less than One.

7. *Haim Edilis*, or Overseer of the Temple; he takes care of making clean the Temple, of laying the Mats, Cushions, and Carpets, and keeping the *Alcoran*, &c.

8. *Ferrash*, the Sweeper of the Temple and Monuments.

9. *Abkesh*, is he who draws Water out of the Wells, and pours it into Urns, or Earthen Pots, in which those who are going to Prayer wash themselves.

SECT. IV.

Of the Ceremonies of the Mahometans in their Pilgrimage to Mecca.

ONE Part of the Pilgrims, viz. the *Europeans* and *Asiatics*, use to (*c*) meet at *Damascus*: another, viz. the *Africans*, meet in *Cairo*: a Third

(*b*) Mosques.] They always build high Steeples, call'd Minara, near the Temples and Mosques, which the Cryers go up to, and proclaim the Times of Prayer with a clear Voice: because the Turks cannot endure Bells, they being us'd by the Christians.

(*c*) Those who are to undertake a solemn Pilgrimage, meet yearly at certain Places agreed upon, at a known time. And so making up a Company of several Thousands, they can pass in a Body in more Safety from Robbers, with which these Countrys very much abound.

in

in *Zebid*: the People of *Arabia* and the Islands of *India* make a Fourth: those from *Persia*, *Chaldea*, the *Mogul-Tartary*, and from *Uzbek*, meet at (d) *Babylon* in *Chaldea*.

This Pilgrimage is *Farz*, or (e) a Divine Precept, and instituted by God: And therefore the *Mussulmans* must undertake it, and visit *Mecca* once

(d) *Babylon*.] The Author had better said *Bagdat*, instead of *Babylon*, for it succeeded to antient *Babylon*, but not in the same Place: for *Babylon* of old was situated upon *Euphrates*; but *Bagdat* was built in the Year of Christ 766. upon the East Side of the *Tygris*, by *Almansor*, about three Days Journey from *Babylon*, in Place of which there remains at this Day only a certain small Village: Out of its Ruins they daily raise up Brick and Stone, which they carry to other Places, being in great want of Wood thereabouts; and for this reason the *Mausolean Rafter*s, and those of other Places come to good account in those Parts. For they are made of a great number of Beams join'd together (having Goat-Skins, blown up like Bladders, under them) which they afterwards disjoin and separate, and sell them to the Inhabitants of *Bagdat* and others, for great Profit. Because *Bagdat* is the Seat of the Caliphs, and upon that account reckon'd Sacred, it hath the Epithet of City of Salvation, or Health: from whence also the *Tygris*, upon the Bank of which it is built, is sometimes call'd the River of Health.

(e) Divine Precept.] It is commanded in the Second *Surat*. of the *Alcoran*, in these words: "We have appointed the Temple of *Mecca* for a certain Refuge to the Penitent—" "And thither shall you turn your Faces, wheresoever ye are: " *Sapha* and *Merwa* are Signs of the Power of God: Whosoever goeth to *Mecca*, ought to visit them." These are two Rocks near *Mecca*, of which elsewhere. The Temple of *Mecca* is call'd in Arabick, *Caaba*, for its cubical or square Form; and thus every great House, provided it be square, is wont to be call'd by the same Name. This was of old an Idolatrous Temple, where the Pagan Arabians worship'd *Al Uza*, that is, *Venus*; and another Idol, call'd *Al Lât*. But at this Day it is so Holy, that all the *Mahometans*, when they pray, turn their Faces towards it (as the Jews towards *Jerusalem*) in whatsoever Part of the World they be. Whence that Region is call'd *Kibla*, because when they pray they turn their Faces that way; and they have

once in their Life. But the Conditions requir'd in one who goes thither, are, that he be free, not a Slave; prudent, not a Fool; come to Age, not under Age; sound, not infirm; and that he have sufficient Provisions for his going and return, both as to Meat and Carriage; to wit, as much as is over and above other Necessarys, and

have Tables Mathematically calculated in all their Books, concerning the Turning to Kibla, in order to find it in whatever Place or Region of the World they be. But the solemn visiting of Mecca is undertaken, as well for the Command that orders it, as for the singular Holiness of the Place, as being the Place in which Mahomet was born, and there preach'd and laid the Foundations of his Religion, and scatter'd many of his Papers, which were his Relicks; and not upon the account of his Sepulcher, as 'tis commonly believ'd, and that he hangs inclos'd in an Iron Chest betwixt two Load-Stones. For he is bury'd in the City of Jathrib (which at this Day is call'd Medina, because it is Madinato'l Nabi, i. e. the City of the Prophet) in the Temple of Medina, in a Place digg'd in the Ground, which is call'd his Grave. Of which see Ludovic. Patric. Roman. pag. 197. Cap. 11, 12. who was an Eye-Witness. The richer sort who visit Mecca, bring noble and precious Gifts for the Temple and the Keepers of it, expecting Pardon and plenary Indulgence for their Sins, if they have only once or oftner pray'd in that most holy Place. And such Pilgrims are call'd Hâgi, because they have been present at such a Festivity: and they are esteem'd Holy and Reverend their whole Lives, above those who never yet went in Pilgrimage. Of old also when it was the Idolatrous Temple of Men that were mad after Idols, noble Gifts and great Riches were brought there; for which reason Abraha, King of the Ethiopians, and Himyaritans, or Homerites, a little before Mahomet's Time, came with his Abassins (also bringing Elephants along with him) to besiege Mecca, with a Design to destroy that Temple, being willing to bring the Company and Profit of that Place to his own Seat Sanaa, a City of Arabia Felix: From whence he was call'd Lord of the Elephants; and the Æra taken from thence, was call'd, The Year of Elephants. But Abraha being happily repuls'd, Mecca continu'd to have its Profits, (then Idolatrous and now Mahometan) and suppos'd Holiness; which is matter of Joy to the Mahometans to this very Day.

the

the Maintenance of his Family till his Return. Women also must go to *Mecca*, but only in Company with their Husbands, Parents, or other near Relation, that is prudent and come to Years of Discretion, and not in company of a *Magusean*, or Worshipper of the Fire, nor of a debauch'd and wicked Fellow, that is in league with the Woman.

These Companys meet at the Hill *Arafat*, near *Mecca*, from the Month *Shawal*, which is the Tenth, to the Ninth Day of the Twelfth Month, which is therefore call'd the Day of *Arafa*, and is the Vigils of the *Turks* Festivity or Passover. When they are gather'd together here, those of *Medina* are put in a Place call'd *Du'l Holeifa*; those of *Damascus*, and such as join with them, in a Place call'd *Giahpha*; tho of *Erak*, and such as join with them, in a Place call'd *Dât-Erki*, or *Irk*; those of *Negidia*, and such as join with them, in a Place call'd *Karn*; those of *Jeman*, and such as join with them, in a Place call'd *Yelemlem*: And there they put on the Garment call'd *Ibram* (*q. d.* Holy) which is made of Wool, after the manner of a Surplice, which they put on the very Day of the Vigils of the Passover, or before, which is better, for they must not do it after the Vigils. But those who plac'd themselves nearest to *Mecca*, viz. who remain'd betwixt these five Places and *Mecca*, might go to *Mecca*, altho they had not put on that Garment, till they came to a Place call'd *Hill*, where they might put it on: Now this is a Place without the Church-yard of the Temple of *Mecca*. Indeed the People of *Mecca* put on that *Ibrâm* in the very Church-yard, at the appointed Pilgrimage; but they ought to put it on in *Hill*, purely for Devotion. When they have a mind to put on that Garment, they must pair their Nails, because of the Nastiness under them; and clip

clip their Mustaches and Beard, and shave their privy Parts, Head, and Body; and afterwards wash their whole Body, which is thought best; or at least their Head, Feet and Hands: and then they put on that white Garment, and put a Cloke or Gown, call'd *Rida*, which is also white, about their Neck. It is the handsomer, if they are both new, or at least well wash'd: and they may cover their privy Parts with any other Cloth. But when one puts off all his other Clothes, he ought to incense and perfume himself with *Agalloch*, or *Storax*, or any other sweet Perfume; and then make a Prayer of two Bowings, and resting ten times, say, "Here I am obedient to thee, O God, I am here present before thee; there is none that may be compar'd with thee; for Praise and Beneficence is thine, and thy Kingdom is without a Competitor." He cannot say less than these Words; but may pray more, if he has a mind to it. This said, he is made *Mubrim*, or Holy. And then he must abstain from obscene Conversation, Prevarication, Contention, from the occasion of Hunting, even from the very appearance or telling of it; nor must he kill Vermin, nor cover his Head, or at least his Face, with Lawn, or wash his Head or Beard with the Decoction of *Althea*, or perfume himself; nor put on his Stockins, nor Clothes, nor Turban, nor Cap, nor Boot, unless he cannot find *Gjemgjema* or *Naalin*, i. e. higher or lower Wooden Shoes; but when he finds these, then he may cut his Boots, till he comes below the Ankles. Nor must he put on Clothes dy'd with *Saffron*, nor the Herb *Curcuma* of *Jema*, nor Wild Saffron, unless they had been wash'd so as to lose all the Colour. But that holy Pilgrim may be wash'd, go into a Bath, and enter into a House for Shade, or into a resting Bed, or

Litter, and gird on the long Purse, by the *Arabians* call'd *Himyân*, and by the *Turks* a Girdle: He may also fight with Enemys, and pray over the aforesaid Prayer with a loud Voice, after Prayers, and in every Ascent or Descent of a rising or falling Ground, and in the Twilight, and at meeting one riding upon a Camel. When he enters *Mecca*, he must first go straight to the Temple; and when he sees it he must salute it, saying, "God is Great: and there is no " God but God." And e'er he comes to the *Black Stone* (off of which *Abraham* is said to have mounted upon his Camel) where again he lifts his Hands to his Ears, he must say the same Prayer as before; and if he can without being troublesom to his Neighbours, he must kiss that Stone, or touch it with his Hand, and rub his Face upon it, or touch it with any thing he hath in his Hand, *viz.* with his Coronet, or make a Sign he is willing to kiss it, always saying as before, both praising God, and pouring forth Prayers for the Prophet. Then going round the Temple, he must perform that Procession which is call'd the Circuit, or Procession of the happy Arrival, which he must begin on the left side of the Gate. Then he must stretch and fold his Gown, or Cloke, under his Arm-pits, in order to lay it aside, and throw the other part of it over his left Shoulder, and go behind *Al Hatim*, or that low Wall which does not come above his Middle, and go about this Wall slowly seven times, but hasting and shaking his Shoulders the three first Circuits, " for a Manifestation of " the Contention against the Associators," *i. e.* *Christians*, which he readily and cheerfully undertakes: he must go slowly the other four Circuits; and as often as he passes that Stone, he must always salute it. And he must end his Procession
by

by embracing or kissing the same Stone as before: And he must salute and kiss the Corner of *Arabia Felix*, as he did the Stone, as often as he passes by before it: for thus he shall do decently and piously. Afterwards he shall pray over the two *Inclinations* near *Meka*, a Rock so call'd, which is near the Gate (and upon this they show the Footsteps, or Prints, of Father *Abraham's* Feet) or wheresoever it shall be more convenient in the Temple. And this Peroration after every seven Circuits, and this Kissing the Corner, are two things necessary to be perform'd. And thus he absolves his Procession at his first Arrival: And the *Sunna* is for Strangers, but not for the Inhabitants of *Mecca*. Afterwards the same Person returns, at another time, and kisses the *Black Stone*, and goes out to *Al Sapha*, or the Mount of Brightness, near the Temple of *Mecca*, without the Gate *Beni Makdûm*, and goes up it; and turning himself towards the Temple, says, "God " is Great, and there is no God but God himself, " and Blessing and Peace be upon our Prophet " *Mahomet!*" And then lifting up his Hands, he shall pray what he will. After this he goes to the Hill *Al Merwa*, i. e. of Flints, which is next to *Mecca*, full of white Flints, and there he walks leisurely; but between two little green Barrows he runs more swiftly, as he passes them: and he does that upon Mount *Merwa*, which he did upon Mount *Sapha*. And this is the Place of coursing round, which must be run seven Times, beginning from Mount *Sapha*, and ending at *Merwa*. Then he must remain sanctify'd in *Mecca*, and out of Devotion he may perform Procession about the Temple as often as he pleases.

But when the Seventh Day of the Month *Zi'l Haggje* cometh, some Priest or other preacheth,

and teacheth Strangers the Ceremonys of Sacrificing. And when he shall have pray'd the Morning Prayer of the Day *Turwi*, or drinking, which is the Eighth Day, (so call'd, because on that Day all Strangers use to drink out of the Well of *Mecca*, call'd *Zemzem*, and quench their Camels Thirst also upon that Day) then afterwards he shall go out to the Valley *Mina*, and there remain till the Morning Prayer of the Day *Arafa*: After this, he departs and goes to Mount *Arefât*; and when the Sun declines, the Priest preaches two Sermons, as is usually done on *Fridays*, and teacheth the manner of sacrificing. After this, he prays over the Noon and Afternoon Prayers, the one presently after the other, with one Promulgation, and two Risings-up. Then the People depart with the Priest to a neighbouring Hill, call'd the Hill of *Mercy*, where they are wash'd (and indeed the whole Mount *Arefât* is a Place of Station or Commoration, except the middle Part of it.) Then he turns his Face towards *Kibla*, or the South, with his Hands lifted up, and a staid Countenance, saying, "Praise be to God, and God is Great, and "there is no God but very God:" and the aforesaid Prayer, "O God, I am present before "thee, &c." Then he prays for the Prophet, and for every thing he may stand in need of. But the People remain hard by behind the Priest, turning to the South, that they may hear his Words. Then after Sun-setting, they rush impetuously with the Priest to *Muzdelefa*, a Place between Mount *Arefat* and the Valley of *Mina*; and resting near the Hill call'd *Monspulli*, there they pray over the Evening and Nightly Prayer, with one Proclamation and Rising: And if any one hath pray'd the Evening Prayer in the Way or on the Mount *Arefât*, he must recite it here.

W hile

Sect. 4. *the Turkish Liturgy.* 133

While they take up their Lodgings in *Muzdelefa*, they have the time of Prayer till break of Day. But when the Morning arises, they shall pray, and remain in the Temple of *Mecca*, and do the same they did in *Arefat* and *Muzdelefa*; i. e. they shall pray over the same Prayers. And indeed *Muzdelefa* is all of it a Place of abiding in (i. e. where they may remain) except the Valley, call'd *The Despis'd Valley*. But in the Morning before Sunrising, when Strangers take their Journey to the Valley *Mina*, they begin to throw little Stones or Flints behind them from the middle of the Valley, till they come to the number Seven. And he that throws, at each throwing says, *God is Great*, but no more says, *O God, I am present*, &c. nor shall he remain in it, to wit, in the Valley *Mina*. Afterwards he may kill a Sacrifice, if he pleases, and then he shall shave his Head, and clip his Mustaches; for it is lawful for a Man to kill a Sacrifice, but not for a Woman. Afterwards he shall go to *Mecca* the same Day in the Morning, or the next Day after, and there perform his Procession of Visitation without haste and running, if he hath already perform'd this in the former Procession; if not, he shall do the things before-mention'd. After this the Men may converse with Women.

But the principal time for killing of Sacrifices (a), is after the rising of the Morning of the Day *Nehr*, which is the first Day of *Beiram*.
And

(a) Sacrifices.] *With them a Sacrifice is call'd in Arabick, Korban, which is wont to be kill'd at the time of Beiram, or this Festivity; which is celebrated by killing of Beasts, and Distribution of Flesh amongst their Friends, and especially the Poor. For the Fast of the whole Month Ramazan being ended (in which they fast by Day, but feast by Night, and illuminate*
K 3
their

And if he have not kill'd it on that Day, but defer'd it to another Day, that Sacrifice will be rejected. Then he shall return to the Valley *Muna*, and throw three Stones likewise on the second day of *Beiram*; and after this, if he pleases, he may go to *Mecca*. And thus he may do even to the fourth day of *Beiram*, if he hath thrown his Stones thrice till that time; afterwards not. And if he will remain till the time he hath thrown away his little (b) Stones, it is well; and if he will throw riding on a Camel, or walking a-foot, he may. But during the time of this throwing, he must stay all night in *Muna*; for it is abominable for one to send his Furniture before him to *Mecca*, before his Departure in his proper Person. Now when he shall return to *Mecca*, he must rest in *Mahsab*, a Place of Sand or Pebbles, at least one Hour. And when he has a mind to depart from *Mecca*, he must perform the Procession or Visitation of Return seven times, without making haste or

their Houses and Turrets with publick and artificial Lanthorns) in the New Moon of the following Month Shawal begins their Passover, call'd in Turkish, Beiram the Great (lasting three Days) in Arabick, by a word which signifies Great Festival, and Feast of Sacrifice, or Sacrifices. And half a year after they celebrate the Little Beiram, which is the Beiram of the Pilgrims returning from Mecca, which again lasts three Days. They are both celebrated with all kind of things proper for a Feast, excepting Wine. They are very scrupulous in observing the New Moon, and therefore Spies are sent to the highest Mountains, to view the first appearing of the Moon; who so soon as they have seen the little Moon, run to the City and proclaim Muzhdaluk, a Message which is very welcome to all those who are immediately to begin the Festivity.

(b) Little Stones.] *They throw Dust and little Stones to keep away the Devil, lest he disturb or be present at their Worship, or endeavour to tempt them, as he tempted Abraham to disobey God in offering up his Son.*

running;

running; and this is necessary to be done by Strangers, but not by Inhabitants of the Place. After this he must draw Water out of the Well, and drink it, and go to the Gate of the Temple, and kiss the Threshold of it, and put his Breast, and his Belly, and his right Cheek above *Multazim*, viz. a Place between the Gate and the *Black Stone*, and gently take hold of the Curtain (or painted Web, which the Emperor of the *Turks* sends every year for a Cover to the Temple of *Caba*, which he therefore calls the Covering of *Caaba*) and there pray earnestly, and weep; and then go out backwards, till he is gone without the Temple. But if the Pilgrim enters not into *Mecca*, but only goes to Mount *Arefat*, and remain there, he is absolv'd from going the Circuit at his Arrival, nor shall he suffer any Punishment for the Omission of it. And he who hath sojourn'd in *Arefat* (or pass'd it) one Hour, after the declining of the Sun in the Day of Vigils, or after the rising of the Morning on the Day of Sacrifices, shall obtain the Merit of Pilgrimage, altho he hath been asleep, or in a Swoon, and knew not when the Day of Vigils was: But he to whom this time is elaps'd, the Merit of Pilgrimage is also elaps'd to him. Wherefore it will be necessary for him to make the Circuits, run and go thro all the Ceremonys next year, and not make a Sacrifice because of his Omission. But if any one is indispos'd, and commit it to his Friend to perform the said Ceremonys for him, and put on the Garment *Ibram*, and perform, all shall be well.

The Women also shall perform these Ceremonys as well as the Men, with this difference, that they must uncover their Face, but not their Head; but if one shall suffer a Veil to hang down from her Head to her Face, she may, provided

that Veil do not touch the Face. But the Woman shall not recite with a loud Voice this Prayer, *O God, I am present before thee, &c.* nor shall she make haste, or run between the aforesaid Barrows, as the Men do, nor shave her Head, but she must pair her Nails: she may also put on sow'd Garments, but she must not approach the *Black Stone*, when the Men are about it. And if at the time in which she wears the Holy Vestments, performing the *Nazireat*, she shall wash her whole Body, and perform all the Devotions, except the going round the Temple, altho she have her Terms after the Circuition of the Visitation, she shall be freed from the Circuition of Return, nor shall she suffer any manner of Punishment for the neglect of it; as likewise an Inhabitant of *Mecca* is absolv'd from it. But according to the Prelate *Ebn Mohammed*, and *Ebn Jusuph*, If an Inhabitant shall return from the Valley *Muna* to the Temple of *Mecca*, he is not absolv'd from the Circuition of Return.

S E C T. V.

Of the Ceremonies us'd at the Visiting of the Sick, and such as are at the Point of Death.

AMONG the *Turks*, visiting the Sick is esteem'd a good Work, or a Work of Charity, especially visiting their Parents and Relations; and it is the Duty of Curates and Parish-Priests to perform this Work towards all. The Visitors are wont to bring to the sick Person of their Fruits and medicinal things, and admonish them

them concerning the Health of both Body and Soul: And if the strength of the sick Person allows it, they speak to him of the disposing of his Goods. Likewise a Testament, made in presence of the Visitors forty days before Death, is valid, otherwise it is invalid. They derogate nothing from the Heirs, especially if they are present; they give little or nothing to Relations at a distance: For the Royal Fiscals, *Reit-Malii*, i.e. Treasurers, usurp it. The Curate, or some of the more Learned, orders the sick Person, at the point of Death, to shave his Privy Parts, under his Armpits, and his Head. Then he prays, *O God, help this thy Servant against the Agonys of Death.* Others say, *May God facilitate his Passage.* After this the Curate reads the *Surat, Tas*; and after reading, he several times whispers in his Ears, *There is no God but God himself, and Mahomet the Prophet of God*; and again repeats the said *Surat* forty or a hundred times, till the sick Person expires.

The Women shut out Children from dying Persons. It is reckon'd a Sin to weep and lament for the Dead. They command Assent to the Will and Pleasure of God. After the Person is expir'd, they kindle Perfumes, of the Wood of *Aloes*, *Storax*, or *Wild Saffron*, *Amber*, or any other odoriferous thing (for they do not love Incense, as being the Perfume of *Christians*) and with this they walk round the Body, three, five or seven times. They borrow three hundred *Aspers* from some just Man, which they distribute to the Poor with a strange whirling round, for the neglected Prayers, Fasts, Alms and Sacrifices of the dead Person. This Ceremony they call *Iskat*, i. e. Spreading or Distributing, which is done for the richer sort without any Delay. They dig a Grave for the richer sort, with a subterra-

aneous Ditch at the side of it; for the poorer sort, without any such Ditch. Then they sow on the Lawn, and perfume it; and the Body being stretch'd upon a Board, and cover'd with the Lawn, one of the Senior Ecclesiasticks washes it with warm Water and Soap, and another gives the Water, but they do not suffer others to look on: The Body is thrice wash'd, and the third time they add *Camphire*. After the Body is wash'd, it is laid in a Coffin, and put upon a Bier, and is carry'd to the Grave by four Men; the Neighbours of the same Parish follow, and run to the Coffin by turns, and attempt to carry it, hoping to obtain an Indulgence of their Sins for so good a Work. If the Person dies before the Evening (in which case he is not bury'd suddenly, but the Body remains in the House) the Neighbours meet together, and sit round the Crown of Prayer that is brought in (which is made of great Globes like Apples, and which they put about the Body) and reciting *La Illah Illalah*, they sing, delivering the Globes one to another. And they shut out Cats from the dead Body: for many ignorant and superstitious People think they may fright the Soul, hovering about the Body: but the wiser sort say, they do this, lest the Cat shou'd piss upon it, and so pollute it.

Before they come to the Burying-Place, they carry the Body into the Court of the Mosque, and lay it upon the Stone *Mosalla Tashi* (i. e. Stone of Prayer) and recite the Prayers of the Dead, or the Office for the Dead, standing upon the Heels of their Shoes with Intention (be it for Man or Woman, Young or Old) without bowing or falling down; at the same time saluting the Angels. When they pray, they are plac'd in three Ranks, altho there should be only seven in all.

The

Sect. 5. *the Turkish Liturgy.* 139

The *Muezzin*, or Cryer, must go before the Corps, reciting with a loud Voice, *There is no God but very God.* Likewise one of the Defunct's Friends that follows, must say, *May God be merciful to him, May God be merciful to him!* So soon as they are come to the Grave, two Men put the Corps in, and say, *In the Name of God, and with God, and according to the Appointment of the Prophet of God.* And after they have shut up the Ditch, and the Grave, the Curate says, *O God draw him away from the Devil, and from the Torment of the Grave.* They believe that those who are bury'd without a Bier or Coffin will be accounted to have more Merit than others. And they think it good to pour a whole Bucket of Water upon it, from Head to Feet, for Refreshment of the Body, as they think, or as others, for the Growth of the Herbs. After the Body is laid in the Grave, one of the Friends standing by, says, "O God, put aside the Earth on both sides of him, and cause his Soul to ascend, and forgive it when it is with thee." Presently also another with his Hands lifted up says, "We are of God, and to God do we return. O God, he is gone to dwell with thee, and thou art the best Dwelling-place. Do thou put aside the Earth on both sides of him, and open the Gates of Heaven for his Soul, and receive it to thy self with a good Acceptation, and confirm his Speech at the Time of his Trial." They believe this Inquisition, or Trial, will be made in his Grave, when the (a) two Angels of

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Death,

Death, *Munkir* and *Nekir*, shall raise the dead Person upon his Breech, or upon his Feet, and examine him concerning God, and his Religion, the Books, &c. with (b) severe Stripes, and with Question and Torture. Then a Third also with his Hands stretch'd out says, "O God, this

(b) Severe Stripes or Blows.] The Mahometans believe, that after Death the Soul remains with the Body, or hovers about it three or four Days, (and therefore they keep away every thing that can in the least disturb or frighten the Soul away) till the Trial is over; and that after this the Soul goes into a middle State, or rather middle Time, between Death and the Resurrection, call'd *Berzach*. *Goli*us in his *Lex.* explains it of a middle Place; whereas the Authors from whom he drew it, say no such thing: For they explain it of a middle Time, it being said, Whosoever dies enters into *Berzach*, to wit, into the intermediate Time, so call'd. Besides, they believe, that betwixt Paradise and Fire, there is a Wall, or Limbus, call'd *Orph*, or (as it is express'd in the *Alcoran* in the Plural) *Ahraph*, which is a known or knowing Interstee, next to the Fire, between Paradise and Fire.

The Jews likewise believe this Superstition of the Beating, or Torment of the Grave, or in the Grave, which (as *Elias* in *Tishbi* relates from *Midrash R. Isaac*, the Son of *Parnach*) is ordinarily done, when the Angel of Death, who is to make the Trial, comes and sits upon the Grave, and raises the dead Person (whose Soul then presently returns to the Body) to his Feet, and beats him severely with a Half-Iron and Half-fiery Chain, which he holds in his Hand. At the first Beating the Members are disjointed: At the second the Bones are scatter'd; but the Angels come and gather them: And at the third Beating, the Body is reduc'd to Dust and Ashes, and returns to its Grave. Upon which account *R. Meir* said, "That the Judgment of Percussion in the Grave, is more severe than the Judgment of Hell; because those who are altogether just, and sucking at the Breast, and Abortives, are judg'd by it; excepting him who dieth on the Sabbath in the Evening, and remains in the Land of Israel." It is plain, this Opinion is very antient, both because it is extant in *Midrash*, which is almost as old as the *Misna*; and because it is retain'd in the Jewish publick Liturgy, where we read in *Beracoth*, "Let it be thy good Pleasure to deliver us from Evil

“ this is thy Servant, and thou knowest him better than we do, and yet we know nothing but Good of him; and behold now thou hast made him stand his Trial, O God: confirm him therefore (c) in a firm Speech in the other World, as thou hast confirm’d him in a

“ Evil Decrees, and Poverty and Contempt, and from all kinds of Punishment, and from the Judgment of Hell, and from the Correction or Percussion of the Grave.” Mahomet and his Followers suck’d in this Opinion of the antient Jews from the ambiguous Signification of a Hebrew Word (as in that Age they were ignorant, and ready to mistake) founded upon a mistaken sense of what David says, Psal. XVIII. The Pains of Hell compass’d me about. Hence, because the Word in the Original signifies as well Hell as the Grave; some of the doting Jews have foolishly explain’d this Place, Of the Pains of the Grave: when, in truth, David intimating, that his Pains were very great, compares them with the Pains of Hell; for otherwise no Man either feels or believes Pains in the Grave, unless as they are founded in this fictitious Opinion. In the English Version the Sense is more reasonable, The Pains of Hell. The Mahometans in their Catechisms tell us, how the Inquisitor Angels must be answer’d: “ And when they shall ask thee about thy Sect, thou must say, thou art of the Sect of Al Hanbal; and when they shall ask thee about thy Religion, thou must say, thou art of the Religion of Abraham, &c.” For the Sect of Hanbal is reckon’d the most Orthodox of the three greater Sects: and they affirm, that that was the Sect which Mahomet himself follow’d. The Principles of it are in a Catechism, written in the Turkish Language, entitul’d, The Book of the Matters and Foundations of Religion, which my Learned Friend Mr. Gale communicated to me, together with other Manuscript Books. They believe that one of these Inquisitor-Angels is white, and excites them to Vertue; and the other black, and charges them with their Faults: but both of them inquire into their past Life. They salute them upon their Knees; and those who have Beards hold them betwixt their Hands at the same time: those who have no Beards put their Hand upon their Breast.

(c) That is, that they may be firm in the Denial of the Trinity and Profession of the Mahometan Faith, in the next World; as they were firm and strenuous in the Denial of the Trinity in this World.

“ firm

“ firm Speech in the Life of this World. O God,
 “ have Mercy upon him, and place him by Ma-
 “ homet his Prophet (upon whom be the Blessing
 “ and Peace of God) and let us not be seduc’d
 “ after him, nor let us be without his Merit.”
 When this is said, the same Person puts those
 who are standing about in mind: “ Ask ye For-
 “ giveness for your Brother, and desire of God
 “ his Confirmation [in his Religion.]” Then
 they all sit down, and the Parish-Priest, or Cu-
 rate, recites some Verses out of the Beginning of
 the *Surat*, of the *Vally*, and also out of the End
 of it; after this, the entire *Surat of the King-*
dom; and seven times the *Surat of Salvation*: and
 others recite a great deal more. Then they
 go away, the Parish-Priest, or some other of
 the more Learned remaining (perhaps some few
 Neighbours remain likewise) who standing before
 the Face of the Defunct and bury’d Person, crys
 with a loud Voice, *Such a one Son to such a one*,
 thrice. Then, when he thinks he hath made him
 attentive by this Compellation, he adds: “ Be
 “ mindful of the Covenant, with which thou hast
 “ gone out of this World, bearing Witness that
 “ there is no God but very God alone, and that
 “ Mahomet is his Prophet, (d) and that Paradise
 “ is for certain, and Fire for certain, and the
 “ Resur-

(d) And that Paradise, &c.] A Paradise of all manner of
 Pleasures, is promis’d in the Alcoran; where are Gardens,
 with Rivers running through them; and most beautiful Maids,
 with large Eyes, which is reckon’d very comely in the East. And
 therefore they anoint their Eyes round with a Circle of Collyrium,
 or of Antimony, that they may appear the bigger. But these sensible
 Pleasures of Paradise are reckon’d allegorical by the wisest Ma-
 hometans, that they may be the better conceiv’d by human Un-
 derstanding; just as many things are said in the Holy Bible, after
 the manner of Men. For writing to the Morocco Ambassador,
 when

“ Resurrection for certain; and that the Hour
 “ will come, of which there is no doubt; and
 “ that God will raise up all that are in their
 “ Graves; and that thou dost embrace God him-
 “ self

when I mention'd a pleasant Garden, like that of Paradise; he answer'd me, by a Reproof, saying, Paradise was such a Place, to which nothing cou'd be liken'd in this World, to wit, which neither Eye had seen, nor Ear heard, nor enter'd into the Heart of Man. Many of the Vulgar among the Turks believe, that Paradise is inhabited by Men only, and not by Women; and that these last have no Souls. Hence Sir Paul Rycaut, in his History of the Ottoman Empire, written in English 8vo. pag. 271. speaking of their Marriage, unwarily delivers this Opinion, as true and certain, in these words: “ The Turkish Women have no Principles of Virtue, Morality or Religion, which respect the Rewards and Punishments of another Life upon the account of good or bad Works: and therefore they are leud, and indulge the Satisfactions and Pleasures of this Life.” How much then will the Men suffer, who (according to Bellonius) are accounted the Curators of Women among the Turks, who must answer for their Faults, by the aforesaid Opinion? For since Eve was taken from Adam; that Women after Death are to be resolv'd into Men, and join'd with them; and together with them suffer, or be happy, is the rash and inconsiderate Opinion of some Men. For it plainly contradicts the Faith of the Alcoran, which is the Rule of the Turks, where most beautiful Women are promis'd to be blest'd, and holy Men in Paradise; which cannot be, if Women be excluded from Paradise: Or if enjoying Women in Paradise is allegorical, yet their Entry into Paradise is not also allegorical; for Allegory is built upon true History. Moreover, I nothing doubt, but in the Office for the Defunct (as is usual in all Liturgys) the same Forms regard Women as well as Men, and are recited for both indifferently. And therefore Ali-Beigh owns no Distinction. Indeed being curious about this Point, I was very desirous to be satisfy'd as to the Truth or Falsity of this Opinion. And so in the Beginning of May 1687. when a very beautiful Young Man of Twenty Three Years of Age, whose Name was Shabân, and a Woman, whose Name was Camina, a Widow, with her little Son, call'd Mehmed, were brought to Oxford, being Turkish Captives taken at Buda; I propos'd a Question to them in the Turkish Language, (for they understood no other) Whether,
 according

“ self for thy Lord, and *Islamism* for thy Religion, and *Maiomet* (upon whom be the Peace of God) for thy Prophet, and the *Alcoran* for thy High-Priest, and *Caaba* for Kibla, and the

according to the Opinion of the Turks, Women had Souls, and expected that they shou'd at last go into Paradise. The Man presently answer'd in Turkish, they had not Souls, nor wou'd go to Paradise. But the Woman reprov'd him in the same Language, as foolish and ignorant, and affirm'd, that Women had Souls as well as Men, and that Women as well as Men wou'd go to Paradise; to wit, that all at the Resurrection were to hang by a Hair, the Wicked above Hell, but the Godly above Paradise; and the Hair breaking, the latter shall fall into Paradise, and the former into Fire, the Place of Punishment. Thus she. And, if this was not the receiv'd Opinion and Faith of the Women, why wou'd they offer up their Supplications to God every day at Home, and undertake the most troublesome Pilgrimage? and why wou'd the Husband suffer it? with many other things that might be added. And seeing her contend so stoutly for her Right to Paradise, I ask'd farther, Why then did the Turkish Women never go to the Temples? She own'd indeed this was true; but for this reason only, that they might not be mix'd with the Men: Yet she affirm'd, they pray'd to God at Home. However, this does not hinder, but that in the Absence of the Men they may sometimes go to the Churches to pray: For in that case they are observ'd to go into the Churches. From whence Georgievitius says, That if a Woman, while she is in the Temple, first perceives her self to be with Child there, that Birth is call'd the Son of the Holy Ghost. Indeed, in the Greek Churches there is a Place for the Women, where they hear Prayers recited separately from the Men; and see the Men, without being seen by them. But in the Turkish Temples there is no such Place appropriated for the Women; and therefore they keep at Home. But the afore-said Opinion is propos'd by the Men as a Paradox, in jest rather than earnest; and is not believ'd by any but the ignorant and rash. There are many Predestinarians among the Turks, who say, That every one's Fate is written on his Fore-head, or on his Head. But a great many others hold the contrary Opinion, flying from any deadly Contagion, if such a thing happens. For there are multitudes of Sects and Opinions among them, as well as among Christians.

“ Faithful for thy Brethren. My Lord is God
 “ himself, there is no God but him, and he is
 “ Lord of the Great Empyreum, or the Highest
 “ Heaven.” All this being said, and *Phatiha*
 pray’d over, they also return to their respective
 Homes.

When the poorer People die, the richer Neigh-
 bours take care to have them bury’d at their own
 Expence; or exposing the Body in the Streets,
 ask Many of such as pass along: and the Neigh-
 bours who are at the Burial pay the Carriers of
 dead Bodys and Embalmers, and others, who are
 employ’d about the dead Body.

SECT. VI. of CIRCUMCISION.

CIRCUMCISION is not esteem’d among them
 so necessary, but that in some Cases the Uncir-
 cumcis’d may be Disciples and Professors of the
Mahometan Religion. Nor is this made a Re-
 proach to them: For many, either wanting Op-
 portunity, or coming old to that Religion, and
 having a Horror of the Pain and festering of
 the Part, will not suffer Circumcision. Circum-
 cision may be perform’d at any Age, in Infancy,
 Youth, Manhood, or old Age; but when it is
 done at full Age, it is most esteem’d. They send
 the Boys to be circumcis’d, to the Houses of
 their Friends, with very fine Garments and Tur-
 bants, and set upon Horses, attended by Ser-
 vants, where they are entertain’d with all plea-
 sing Varietys, and receive Gifts. Afterwards the
 Parents bring out the Child to be circumcis’d to

a Place veil'd with Curtains on purpose, (in which there is a Barber or Surgeon ready, having with him a Basket full of the Shavings of tann'd Leather, call'd *Saftiyan dolashi*, and waits with a cloven Rod and a Razor) and there taking off his Drawers, they set the Boy on his Feet, and (a) cut off the Fore-Skin, held fast by the cloven Rod. And when the Child crys out for Pain, one of the Parents stops his Mouth with Hony prepar'd for that purpose, the rest of the Spectators crying out, *O God, O God, O God!* In the mean while also the Musick strikes up, Drums and other noisy Instruments are set a going, that so the crying and moaning of the Child may not be heard. This done, the Member, wrapt about with these Shavings, is given the Boy in his Hand, lest they should fall off, and he is laid in

(a) Cut off the Fore-Skin.] *The Jews draw the Fore-Skin into the Hole of a Silver Plate, which holds it fast like Pincers; that while it is stretch'd out in length, it may be cut near the Top of the Glans, with a sharp Razor, not with a Flint, as of old; which done, that the Blood may be taken away, and the Wound the sooner cur'd, the Circumciser immediately sucks the fore Member with his Mouth, and applies to it by way of Plaister, a certain glutinous and sanative Gum, brought from the New World, call'd Copal, or Pancopal, or Gome de Copei, or (as the Jews commonly call it) the Oil of Copaiva: For by so many Names it is call'd. Among the Jews it is accounted honourable to carry the Child to be circumcis'd in their Arms, and bear him up in their Hands while the Operation is performing, because he that holds him offers this Sacrifice to God, by planting a new Member in the Church. And he that has this Office is call'd Sandak: And the Father is the Covenantor, or Lord of the Covenant, viz. of Circumcision. After the circumcis'd Child is heal'd, then follows Baptism, which is a dipping of the whole Body, for the Purification and Ablution of it from Sin. But the Female Children (which are not circumcis'd) are esteem'd to be baptiz'd in their Parents; and therefore there is no Baptism, or Washing of them, unless in their more advanc'd Years, when any Pollution happens.*

a fine Bed: In the mean while the Parents sit down by him, and praise the Boy, that he remain'd intrepid, and did not cry, &c. and they comfort him the whole Night, and do not allow him to sleep; but they remove the Shavings that are full of Blood, and put new ones in their place (having first sprinkled the Ashes of Reeds or Matts, or the Dust of rotten Wood upon the Wound) and oblige him to hold the sore Member in his Hand, till the Blood is stop'd. That whole Night Buffoons represent Farces, that so entertaining the Boy he may not think of sleeping. In the Morning the Guests go away, and the Boy is kept in Bed for the space of Fifteen Days; and after this, when the Wound is skin'd over, he is brought to the Bath and wash'd. There are no Prayers nor Devotions perform'd here, except that the Surgeon, in the Operation, says, *In the Name of God.* The Rich make their Children keep Company with those of the Poor, that so becoming bold, they may not fear the Pain of Circumcision. And these keep up Friendship their whole Life, and commonly call one (b) another *Sunnat-Dâsh.*

S E C T.

(b) *Sunnat-Dâsh, or Sunna-Dâsh.*] That is, Companion of Circumcision. For Sunna is a Ceremony, Custom, &c. in general. Indeed the rich People prepare a sumptuous Feast the Night of Circumcision, furnish'd with divers delicate Dishes. But as Chatan obtains in Males, or Circumcision: so in Females they use to make the Operation Chafad, which is a Depression or Suppression of the Caruncle, or overgrown Clitoris; because in some Women it is too long, and also hangs out, which often happens in the hot Countrys, especially in Egypt; but more rarely in these colder Climates. Such are by the Arabians call'd Chontha, i. e. Scrats, or Hermaphrodites; and by the Turks, Neither Man nor Woman; acting the Parts of both Sexes, almost equally dispos'd to be Agents or Patients; who therefore are confin'd and restrain'd to their own Sex, by cutting off this

SECT. VII.

The Titles of the CHAM of the Crim-Tartars, or King of Lesser Tartary, the Name of whose Family is Gherai.

“ **T**HOU to whom returns the Power of
 “ Commanding, the Portion of Autho-
 “ rity, the Stock of Prosperity, the Gain of
 “ Happiness, Mighty in complete Power, and
 “ renown’d Glory: Thou who walkest in the
 “ way of Strength, and prosperous Event: Thou
 “ who art inserted in the Series of Glory and
 “ Majesty, chosen by the Great Grace of the
 “ Propitious King, (*i. e.* God) Warlike *Gherâi-
 “ Chân*, of *Crim* and *Nogâti*, and *Circâs*, and
 “ *Albi-Kirmân*, (or *Albi-Castri*) and *Tat*, and
 “ *Taman*, and King and Lord of other Great
 “ States and Armys. May the most High God
 “ perpetuate thy Highness.

Excrescence. But there is no Solemnity in this Operation, not being enjoin’d by any religious Precept or Rite, but merely to remove a Fault of Nature, which wou’d have hinder’d Copulation. For the most part it is taken away by a strong Ligature, which hindring Nutriment, brings on a Marasmus, or withering in the Part, from whence the superfluous Part decays, or rots away, or at least may be amputated, or cut, without great Effusion of Blood. This is usually done by Women Surgeons, who know how to give Help to their Friends in such a Case. There are some who say, that this cutting away in Maids is only lawful in the Hanifean Sect of the Mahometans; but not in the other three greater Sects: But the Christians in Syria and Egypt do not perform this Operation. I shall add no more upon this Head, lest studying to gratify Philosophers, I may offend the most chaste and delicate Ears of others.

SECT.

SECT. VIII.

The Titles of the Emperor of the Turks.

“ **G**OD’s Deputy upon Earth, Lord of the
“ Lords of this World, Possessor of
“ Mens Necks, King of Believers and Unbelie-
“ vers, King of the Kings of the World, Em-
“ peror of the East and West, Emperor of the
“ *Chakans* of great Authority, Prince and Lord
“ of the most happy Constellation, Majestick
“ *Cesar*, Seal of Victory, Refuge of all the People
“ in the whole World; the Shadow of God,
“ dispensing Quiet in the Earth; King of *Greece*,
“ and *Asia* the Lesser, [*viz. Anatolia*] and *Ara-*
“ *bia*, and *Persia*, and *Turky*, and *Tartary*, and *Ara-*
“ *bia Felix* and *Petrea*, *Egypt*, and *Syria*, and *Cara-*
“ *Amanca*, and *Curdistan*, *Circassia*, and the *Aba-*
“ *zits*, and *Georgians*; Lord of the White and
“ Black Sea, and the Ocean [*viz. the Sea of*
“ *Oman*] Prince of *Hungary*, *Walachia*, *Moldavia*,
“ *Africa*, *Algiers*, and *Barbary*; as likewise, Heir
“ of a Thousand and Thousand Regions and
“ Provinces; *Sultan Mahomet Chan*, Son of *Sultan*
“ *Ibrahim Chan*, Son of *Sultan Ahmet Chan*. May
“ God illuminate their Maxims, and reward
“ with Benefits their Trials, [or, may he
“ illuminate their Proofs or Arguments, and o-
“ ver-balance their Trials by good Deeds] *viz.*
“ in the Day of Judgment, when all Mens Ar-
“ guments for themselves, and their Actions are
“ put to the Trial.”

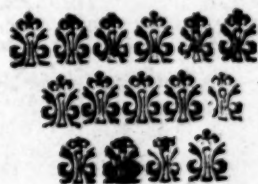
 S E C T. IX.

The Titles of the Grand VIZIER.

“ **M**OST venerable Senator, most magni-
 “ ficent Counsellor, Orderer of the
 “ World, Moderator of the Commonwealth by
 “ a sublime, or firm Thought, dispatching Human
 “ Affairs by Counsel that answers the Intention;
 “ Fashioner of the Foundation [or Structure] of
 “ the [Ottoman] Prosperity and Felicity, Exalter
 “ of the Establishments and Supports of its Hap-
 “ piness and Majesty, Disposer of the Dignitys
 “ of the highest Vicariat, Executor of the Law
 “ of the great Empire, Lion of the Forest in
 “ Battel, Lion of the Hills in the Engagement,
 “ cover’d with the various Graces and Benefits
 “ of the Supreme King, *Nasuh Basha*. May God
 “ make thy Eminence eternal, and double thy
 “ Authority and Prosperity, and prosper thy
 “ Hopes with Good.”

F I N I S.

Historical and Critical
REFLECTIONS
U P O N
MAHOMETANISM
A N D
SOCINIANISM.



L O N D O N,
Printed in the Year M.DCC.XII.

HISTORICAL AND CRITICAL

RELECTIONS

ON

MAHOMETANISM

AND

SOCIALISM

BY

JOHN

WILSON

LONDON

Printed in the Year MDCCCXII

THE PREFACE.

ONE can scarce reflect on the State of Christianity at this day without Astonishment: Arguments and Proofs of the Truth were never set in a clearer Light, and yet Idolatry and Superstition were never more obstinate and prevailing. On one side we see a surprizing abundance of Knowledge and Light, but they are for the most part inefficacious: While on the other hand, the Darknes of our Adversarys, which becomes every day more thick, only serves, it seems, to redouble their false Zeal, and increase their Prejudice and Infatuation. Whosoever will give a religious Attention to what hath pass'd these many years in the Romish Church, will not be able to help observing a very particular Conduct of Divine Providence, which seems to brand that unhappy and wretched Body with all the most sensible Characters of Reprobation, and set the Truth in so clear a Light, that no body may any more mistake it. Obedience to the pretended Holy See, a Doctrine so much boasted, and so ill prov'd, becomes every day the most certain Proof of the Errors of that Church. I speak not of the Spirit of Persecution, which is the most cursed and most capital of all Heresys. This Argument is already exhausted. But I cannot help exhorting all good Men to take notice of what passes directly

directly in their view, on occasion of Jansenism, a chimerical Heresy (a), which no Roman Catholick is able to define. Worldly Interests, an inveterate Desire of Revenge against the Family of Mr. Arnold, a violent Jealousy of Precedency, and other such Motives, have rais'd against these People a Society, which is the most opposite to Christian Morals in the World, and the most revengeful that ever was known. All Artifices, the most opposite to Piety, have been put in practice; Lyes, Flattery, Dissimulation have acted their part, and the weakest Party was forc'd to subscribe every thing that the other seem'd to require of them; tho at bottom, their Grudg was not so much at Opinions as at Persons. All this was carry'd on by the Orders of a Court, in which Flattery can do every thing, and which wanting knowledg of those Matters, it hath been truly said, that the most ignorant have, by their Authority, obtain'd Decisions, which one cou'd not have hop'd for but from the most knowing Persons. It is to no manner of purpose to tell us that those Decisions came from Rome, since it is certain they were regulated at the Court of France, which may now flatter it self with Infallibility, Rome being us'd to grant her every thing as soon as she discovers what she desires. Thus that pretended Infallibility, which was in so great vogue formerly, is reduc'd to this, with relation to the Gallican Church. The Court of France can do every thing at Rome, and the Jesuits can do every thing at the Court of France. Have they happily brought to

(a) The Doctrines of the Jansenists are taught more crudely by the Thomists than by the Jansenists themselves; notwithstanding the Doctrine of Thomas Aquinas is canoniz'd. Father Daniel himself holds the Doctrine of the five Propositions, in his Letters to Pope Alexander. Some Roman Catholicks define a Jansenist, *Homo pious & doctus, inimicus Jesuitarum.*

Perfection any Cheat or Treachery, by which they have insnar'd the Innocent, whom they hate because of their Innocence? They immediately make their Report to Court, the Matter is carry'd to Rome (b), if it be of such a nature as is fit to be so, and appears there supported with powerful Recommendations, and their Enemys are ruin'd. Unhappy they whose Eyes are not open'd by this deplorable Management! A Church, in which so pernicious a Body hath so much Authority, can never be allow'd to have the Characters of a true Church; and all those Lyes and Dissimulations that produce such cursed Effects, must be certain Proofs to a Soul that loves God and the Truth, that a Communion given up to such Power of Error, cannot in any manner belong to Jesus Christ.

Nevertheless we see that these evident Marks and Characters of Wickedness and Deceit do hardly touch Mens Hearts. Men accusom'd from their Infancy to Error, go in the common Track, and the Prejudice of Education prevails with them over the Light of the Gospel, being fortify'd by the evident Impiety and Wickedness of the Enemys of Christianity.

But if these Notices have so little Effect upon the Members of that poor Church, which hath been a Prey to Idolatry for so many Ages, it must be own'd, that the abundance of Knowledg and Light among her Adversarys does not produce all the Effects that might be expected. I don't speak of the Looseness of Morals, which is very great in many respects; but I am oblig'd to take notice of the Corruption of Doctrines, which for some years past hath made great Progress in several Parts of the World, as well among us as among our Adversarys. 'Tis true, this is not universal, and is so far from prevailing in our Churches, as the Jesuits prevail in the Church of Rome, that

(b) As in the Affair of Douay, and that of the Case of Conscience.

the Heterodox Party know their own Weakness so well, that they subsist only by the Precautions they take to hide themselves, by shamefully dissembling their Opinions. In the mean while, as the wicked Doctrines, which they endeavour to establish by such a Conduct, are very pernicious, and very capable to plunge our Churches into an Abyss of Errors and Impieties, I thought it would be for the Publick Good, and the Advantage of all true Christians, to bring to light some Reflections I had made upon the Origin and Nature of those unhappy Opinions, which have several times arose in the Church of God, but never have been able to prevail against it.

In the first Ages of Christianity, we have seen a Theodote, an Artemon, a Paul of Samosate, a Photinus, and some others, maintaining these unhappy Doctrines. Those Men, whom the Socinians own for their Predecessors, never made a considerable Body; and as soon as those Opinions appear'd, they were condemn'd by the unanimous Consent of all good Christians of their time. I endeavour to shew in this small Work, that the false Prophet Mahomet reviv'd all these Impieties, and that his Sect is so like these Heresies, and consequently so like Socinianism, that it is impossible to distinguish them. I hope they, who shall give all necessary Attention, will easily agree to the Truth of what I say; if they are not prepossess'd by the Spirit of Party, or by some other Prejudice favouring Socinianism.

This Resemblance of Doctrines, which otherwise have so many Characters of Reprobation, ought to frighten the Socinians, and bring them back to the true Religion. They cannot avoid this Method of Proceeding, if they have any Concern for their Salvation; they are at least oblig'd to examine, with a profound Submission to the Word of God, the weak Reasons that have engag'd them to put so violent and

unnatural a Sense on so many clear Passages both in the Old and New Testament.

Socinianism is not to be much fear'd by it self; a great many People are pleas'd with it only because it is cloth'd with an Air of Novelty. I am persuaded it would have been extinct before this time, but for the extraordinary Efforts of a learned Man, whom I shall forbear to name, who in his Youth had the Misfortune to fall into Sabellianism; a Heresy which, on one hand, seems very different from the Doctrines of the Socinians, but on the other has a relation to them.

Neither is it from that Protection that Socinianism is most to be fear'd: the most formidable Shelve to Orthodoxy, and that on which most People have made shipwreck, is Pelagianism; an Error so natural to corrupt Man, that tho there is none more powerfully withstood and oppos'd in Scripture, yet it has commonly been the most universal of all Heresies. By this the first Advances are made, that lead directly to the Doctrine of the Unitarians. So soon as Man is enamour'd with himself, and puts himself in the place of God, he perverts all the Truths of Christianity, and forms to himself a Religion perfectly human, more like the Moral Philosophy of the Pagans, than the Doctrine of our Lord and Saviour Jesus Christ.

There is nothing more surprizing than the Ignorance and Pride of the most part of those who suffer themselves to be seduc'd and cheated into these unhappy Opinions. They scarce begin to understand the first Principles of that Heresy, but their Contempt for such as contradict them, discovers it self in all their Words. 'Tis a Spectacle worthy of Pity to see young Men, who have no Tincture of Learning, speak with the last Contempt, I don't say of the Fathers, for that is too common, but of almost all famous Authors, who have flourish'd from the beginning of Christianity

tianity to our times. They object Criticism every moment; and this Criticism of theirs, so wise and learned are they, was not known in the World till a few years ago. They are ignorant certainly (d) that the Study of Criticism requires, besides a profound and extensive Erudition, an Accuracy and Justness of Thought more than ordinary. It is not with this Study as with Mathematicks, which Experience teaches us every body is fit for: unless one has a very just and delicate turn of Mind, he will fall under the pretext of Criticism into ridiculous Errors, and cheat himself with pleasant Illusions; such, for example, as that of a famous Author, who pretended to give a new Explication of a very clear Passage in the Book of Job, by a Verse of Virgil, that has not the least relation to it; and who, as if he had hit the most luckily in the World, insults the School-Divines, for letting such a pretended Discovery escape them. I could relate a great number of the like Examples, very proper to confirm that Maxim of the Duke of Rochefoucault, That a Man is never so ridiculous for the Qualities he hath, as for those he affects to have. But this shall be, God willing, the Subject of another Work.

To see these Gentlemen exalt their pretended Criticism at so extravagant a rate, one would believe there was no other way open to come at the knowledge of the Holy Scriptures; and yet that Thought is condemn'd by the Scripture it self. Criticism is certainly very useful to unfold the literal Sense of many Passages, with relation to the Customs of the Antients, their manner of Life, and Geography. But it would be an Injury and Affront done to the Holy Ghost, to obscure Texts, in which the Truths of Faith are declar'd with the utmost Clearness, by Passages out of the Greck and Latin Poets. Criticism

(d) See Cicero de Orat. lib. 1. paulo post initium.

therefore

therefore is more adapted to Curiosity than to Edification; and true Piety leads more certainly to the knowledge of God's Word, than all that pedantick Ostentation of Passages taken from profane Authors. "None of the Wicked shall understand, says the Angel in Dan. 12. 10. but the Wise shall understand." And our Lord Jesus Christ gave Thanks to his Heavenly Father, That he hid these sublime Mysterys of Religion from the Wise and Prudent, whilst he reveal'd them to Babes, Mat. 11. 25. 'Tis therefore this Christian Simplicity which brings Men to the knowledge of the Truth. A Simplicity amiable in the Ignorant, and worthy of admiration in more enlighten'd Persons: As on the contrary, there is no Disposition of Mind that imprints more Contempt than a proud Ignorance, accompany'd with Presumption.

But I return to my Reflections: I have handled them in the shortest manner possible, and have avoided enlarging for several Reasons; the chief of which was the Desire I had to make my Work useful to the Publick, especially to the Youth, who are expos'd to great Temptations, as soon as they begin to apply themselves to the Study of Divinity.

There are certain People upon the catch, that would be sensibly afflicted to see any escape their Snare. Their Zeal, however founded, is not reasonable; and they ought to be asham'd to work by way of Prejudice, who make an open Profession of renouncing all Prejudices. But it is not an Observation of yesterday, that there is no Prejudice more dangerous, than that which carries Men to believe they have none. There never was such a Cry rais'd against Prejudice as in our Age; and perhaps there never was any Age, in which Prejudices have been more violent and more common.

This is a Truth which I believe every one will easily agree with me in, that has observ'd, with a sober

ber and settled Mind, what has pass'd in the World these several Years.

But it is time to make an end of this Preface, which is insensibly swell'd by bringing in Subjects, which at first I had no mind to speak of. There remains only one thing to be remark'd: Altho I have sometimes spoke very freely, yet I had no manner of Design to give offence to any sort of Persons. Nay I have suppress'd several Remarks, that very naturally offer'd themselves, and laid them aside, because they seem'd odious and personal, and consequently apt to displease Persons whom I had no mind to put out of Humour. If notwithstanding this it should happen, that, contrary to my Intention, any Person takes Offence, I should be very sorry for it. But having advanc'd nothing but what is built on good Proofs; and besides, having acted from no Motive of Hatred or Grudg, I shall easily comfort my self upon the Testimony of my own Conscience.

Historical

Historical and Critical

REFLECTIONS

UPON

MAHOMETANISM

AND

SOCINIANISM.

THE *Mahometan* Religion hath made so much Noise in the World, its Progress hath been so surprizing and speedy, and its long Continuance, amidst an infinite number of Revolutions, carries in it something so wonderful, that, in my Opinion, History cannot inform us of any Event that deserves to be more narrowly consider'd. 'Tis generally thought, that the Doctrines of the false Prophet *Mahomet* are a confus'd and indigested Medley of several Opinions, partly Orthodox, and partly Superstitious, which he borrow'd both from the *Jews* and *Christians* of his own time: and indeed this is what cannot be deny'd. But I think we ought to go further, and enquire into the Causes that precipitated a Nation, that were

M

not

not altogether Strangers to the *Christian Religion*, into so gross an *Imposture*. This appear'd to me so important a point of *History*, that I have spar'd no Pains to clear it up. I will not be so vain as to flatter my self with having succeeded in it; but I will venture to say, that the Inquiries which I have made upon this Subject, do not fall short at least of Probability.

Arabia was never entirely subject to the *Roman Empire*, and there are but few Countries in the World that can furnish more antient Monuments of Liberty than this. Neither the *Persians*, nor the *Assyrians*, nor the *Macedonians* were ever able to conquer the *Arabians*, according to the relation of *Herodotus* (a), and *Diodorus Siculus* (b). The *Romans* themselves were never able to conquer any considerable part of this vast *Peninsula*. 'Tis true, *Sampsiceramus* (c), one of the *Phylarchs*, or *Chiefs* of the *Tribes* of the *Arabians*, being overcome by *Pompey*, became Tributary to the *Roman Commonwealth*. *Cicero* (d) speaks of *Jamblicus*, Son to this *Sampsiceramus*, as well affected towards the *Romans*; but it appears from *Strabo* (e), that both Father and Son reign'd at *Emese*, in the Neighbourhood of *Palestine*. In the Reign of *Augustus*, *Elius Gallus* (f) having penetrated far into *Arabia*, a contagious Distemper infested his Army; and this, join'd with other Accidents, laid him under Disadvantages,

(a) Ἀράβιοι ἢ ἑδάμᾱ κατήκυσαν ἐπὶ διελουσύνῃ Περσῆσι, ἀλλ' αὐτοὶ οὐκ ἐγένοντο. Herodot. lib. 3. pag. 224.

(b) Οὐθ' οἱ Ἀσσύριοι το παλαιὸν ἐθ' οἱ Μήδων καὶ Περσῶν ἔτι ἢ Μακεδονῶν βασιλεῖς ἠδυνήθησαν αὐτὲς καὶ ἀδελωσασθαι. Diod. Sicul. lib. 2. sub finem.

(c) Strabo, lib. 16. pag. m. 714.

(d) Epist. 1. ad Familiars. lib. 15.

(e) Strabo, ibid.

(f) Strabo, lib. 16. pag. 739.

and lost him the greatest part of his Men. You see this Expedition describ'd at great length in *Strabo*. *Dion Cassius* (g), who likewise makes mention of it, says, that the *Romans* never penetrated so far into *Arabia*; which confirms what I am going to say. The Emperor *Trajan*, whatever the Historians and Orators of his time give out, did not at all entirely subdue the *Arabians*: Nay, it appears that this Province of *Arabia*, the Conquest of which Medals and Histories ascribe to him, did not extend farther than *Arabia Petraea*, and scarce reach'd to *Arabia Felix*. We find, in the Abridgment of *Xiphilin*, that *Trajan* having been oblig'd to march with his Army against the *Hagarenians*, who had revolted, was forc'd to return, without having been able to do any thing.

'Tis certain then, that (h) in all Ages the *Arabians* have maintain'd their Liberty, and that none of the neighbouring Nations were ever able to conquer them; a Prerogative which they have in some measure preserv'd even to this day, and which few Nations in the World can boast of after so remote an Antiquity. Tho they were equally expos'd to two formidable Empires, the *Persian* and the *Roman*, yet they stood their ground against both, and in process of time understood so well how to make advantage of their own Strength, and their Neighbours Weakness, that in a very short time they conquer'd the *Persian* Empire, and reduc'd the *Romans* several times to the last Extremity.

It not being my Intention here to give a History of this Nation, I shall not enter into a De-

(g) *Dion Cassius*, lib. 53. pag. 516.

(h) *Panciroli*. in *Commentar. ad notitiam Imperii Orientalis*, cap. 116. fol. 74.

tail of their Wars; and I shall leave to others to examine the Degrees by which they arriv'd at a State of Greatness, so as to become formidable to the whole Earth. I confine my self to give a faint Idea of what they were before *Mahometanism*, as well as after it, and that with relation to *Religion*, rather than to their Civil Government.

It is certain that before the Preaching of *Mahomet*, the *Christian Religion* was known in *Arabia*, several Tribes having embrac'd it. Without looking into some Monuments of *Christian Antiquity*, which it were no hard matter to produce from the third and fourth *Centuries* of the *Church*, History (i) makes mention of one *Phylarchus*, and a whole *Tribe* of *Arabians*, who, in the fifth *Century*, made Profession of the *Christian Religion*. Even the *Arabian* Historians themselves own, (k) that the *Christians* were very numerous in *Arabia*; and the *Alcoran*, whose Authority can never have greater weight than in such cases as this, speaks every where of *Jews* and *Christians*, and how the *Mussulmans* ought to behave themselves towards them, which we must understand chiefly of *Arabia*, there not being the least Appearance that *Mahomet*, so long as he liv'd, ever dreamt to carry his Conquests much beyond his

(i) 'Ο Αμύκερσθ τῶ Νικολίε γένεσ — Φύλαρχθ τῆς πρὸ Πετραίαν πρὸ Ρωμαίοις. Malchus in Excerpt. Legat. Ed. in 4to. pag. 73. Ed. Paris. in fol. pag. 91.

(k) Abraham Ecchelenfis in Hiftor. Arabum, Cap. 16. Pag. 171. Arabibus non una eademq; religio erat ante Mahometifmum, sed quidam illorum Mosaicam profitebantur legem, quidam vero alii sub Christi Domini militabant vexillis, reliqui varias in sectas scindebantur. Vid. id. parte altera, cap. 2. pag. 287. Item Pocock in specim. Hift. Arab. passim.

native Country. We shall now consider what facilitated to him the Seduction of these People.

The unhappy Contests which in the fifth *Century* divided the *Churches*, particularly in the *East*, occasion'd damages, which *Christianity* will never be able to recover. The *Nestorians* on one side, whose Communion extended formerly all the way to *China*, thro the northern Provinces of *Asia*; and the Followers of *Eutychius* and *Dioscorus*, spreading themselves in *Egypt*, *Armenia* and *Mesopotamia*, brought over the whole Kingdom of the *Abyssins* to the Communion of the other Churches: Those Sects, I say, partly from Idleness and Superstition, partly from the particular Grudg, Envy and Malice of the *Ecclesiasticks*, gave the finishing Stroke to mutual Forbearance in Matters of *Religion*. 'Tis true, this persecuting of one another was already begun (1); but it had not yet exercis'd its *Tyranny*, with all the Cruelties that accompany'd it from that unhappy Age, in which Men were divided in their Opinions; in which perhaps there was somewhat of reality, but which might easily have been reconcil'd, if the *Spirit of Christianity* had presid'd in *Ecclesiastical Assemblies*. From that time there was nothing to be seen in the *East* but Proscriptions, Massacres, and Rage. Let us hear what a Bishop of the fifth *Century* says on this head, who was persecuted for *Nestorianism*:

“(m) I pass over in Silence, says he, the Chains,
 “ the Prisons, the Confiscations, the Marks of
 “ Infamy, the Massacres that call for Compas-
 “ sion, the Enormity of which is such, that even-

(1) Nullas infestas hominibus bestias, ut sunt sibi ferales pleriq; Christianorum expertus. Amm. Marcel. lib. 22.

(m) Etherius, Tyanorum Episcopus, inter opera Theodoriti, Tom. V. pag. 688, & 689.

“ those who have had the misfortune to be Witnesses of them, are scarce able to believe them to be true. *All these Tragedys are matter of Sport to the Bishops: Among them want of Bowels passes for Courage; they call their Cruelty, Zeal (n); and they honour their Cheats and Impostures with the Name of Wisdom.*” This arose to a greater height every day. The Emperor *Justinian* would be as remarkable for Zeal as the *Prelates* of the fifth and sixth *Centurys*: “ He did not believe he was guilty of Murder, says *Procopius* (o), when those whom he condemn’d to Death, made Profession of a Religion different from his own.” The World beheld horrible Crueltys in this unhappy Age. *Monasterys* endur’d Sieges; they came to Blows in *Councils*; they enter’d into the Churches with Arms; they treated with the utmost Cruelty all those that were suspected of favouring Opinions, which scarce any body understood, not even those who defended them with the greatest Obstinacy and Stiffness.

This is the sad State, which what many at this day call the *Church*, was reduc’d to; and ’tis worth observing, that these are the barbarous Ages which have produc’d a great number of pretended *Saints*, both in the *Greek* and *Roman Church*.

During so violent a Persecution, from the Reign of the Emperor *Marcian*, to that of *Heraclius*, we may easily imagine that a great number of the Persecuted fled for Refuge wherever they could, to be out of the reach of their *Enemys* Fury. *Arabia*, that enjoy’d a profound Liberty, was a very secure Retreat for such as were inclin’d to

(n) *The Bishops of France make use of another Expression; and that is, Charité mordante.*

(o) *Procop. in Anecdotis, pag. 60. Ed. Alemanni.*

seek Rest and Tranquillity there, which they could not enjoy in their own Country.

We have ground therefore to conjecture, that many of these poor *Christians*, who were call'd *Nestorians* and *Eutychians* in the *East*, retir'd among the *Arabians*; either because they were proscrib'd by those *Edicts*, which are to be found to this Day in the *Codes* of the Imperial Laws, and Ecclesiastical Histories; or because they were drawn thither by a desire of living peaceably, according to the Laws of their own Conscience. This Conjecture seems to be so much the better founded, because 'tis certain that the *Arabians* liv'd then in a kind of Independence one of another; which doubtless oblig'd them to a mutual Support of one another in abundance of things, particularly in what concern'd *Religion*. For besides the *Christian* Tribes, which I have already mention'd, there were likewise *Jews* and *Pagans*, and even some who made Profession of the *Religion* of the *Sabines*, and that of the *Magi* of *Persia* (p).

Arabia then being a Country of Liberty, it was doubtless peopled at the expence of the *Greek Empire*, which lost Strength every day, as well by *Monachism*, which, more ways than one, was contriv'd for the Destruction of Mankind, as by the Spirit of Persecution, which, not to speak of Antiquity, hath reduc'd *Spain* to the deplorable Depopulation in which we now behold it, and *France* to that into which it is ready to fall.

It was thus that the Troubles rais'd on one side by the disorderly Zeal of those who valu'd themselves for their *Orthodoxy*, and on the other by the Resistance of the *Nestorians*, *Eutychians*, and *Jacobites*, were felt throout all *Syria* and *Palestine*, Countrys bordering upon *Arabia*, and whose In-

(p) Vid. Pocock in Notis ad Specim. Hiftor. Arab. pag. 146.

habitants were united by a mutual Commerce, which all Antiquity gives us Proofs of. *Mahomet* himself, who was a Merchant, before he rais'd himself to be a *Prophet*, had oftner than once come into *Syria* to traffick with *Caravans*. This is what all Authors who have wrote his Life, as well *Arabians* as *Christians*, are agreed in.

The Scandal which the Rage and Madnefs of the *Christians* of those times must unavoidably have occasion'd, certainly produc'd a very bad Effect among the *Arabians*, as well *Christians* as *Infidels*. They had reason to look with astonishment upon such a strong Passion for Questions, which were not very well suted to the Capacity of a People that was wholly engag'd either in War or Trade.

It appears then from all that has been said, that the *Christian* Religion was not unknown in *Arabia*. The *Arabian* Historians, and Commentators upon the *Alcoran*, own that it flourish'd among several *Tribes*; and the whole Kingdom of the *Homerites* (q) had embrac'd the Profession of the Gospel. Nevertheless in a short time we saw all these unhappy Nations embrace the false Religion of a Man, who having no other Talents but Cunning and Boldness, got in his life time a prodigious Number of Followers, and laid the Foundations of one of the most powerful Empires that ever was on Earth.

To what can we attribute so rapid and general a Revolution, and such Success to an Imposture, but to the Scandal occasion'd by the fatal Divisions of *Christians*, by the Proscriptions and the Massacres practis'd upon one another, as I have already observ'd?

(q) Vid. Disputationem Gregentii, Episcopi Homeritarum, habitam cum Herbano Judæo Sæc. VI. Grece & Latine, Edit. Paris. in Bibliotheca Patrum.

But to this first cause, I must join a second; I mean the Ignorance which probably prevail'd among the *Arabians*, as to the Articles of our *Holy Religion*. It doth not appear that the *Holy Scriptures* had been translated into their Tongue even to that time; by which, either thro the fault of their Leaders, or their own Negligence, they were depriv'd of the surest means of preserving among them the Truth of *Religion*. This Reflection naturally offers it self to the Mind: All the Nations, that have the Scripture in the Language of their own Country, have stood either in whole or in part against the Seduction of *Mahometanism*: Such are the *Greeks*, *Syrians*, *Armenians*, *Abyssines*, *Cophites*, and perhaps some others, which I do not remember; whereas of all the *Christians* the *Popish Missionaries* have made, not one has persever'd, because none of them had the Motives of his Belief in a Tongue he understood (r). We know that in the third *Century*, some *Tartarean* Princes, instructed first by the *Armenians*, and afterwards by *Monks* whom the Pope sent them, embrac'd the *Christian Religion*; but in a very little time they rejected it, and became *Mahometans*. The *Portuguese*, who have traded in the *Indies* for above 200 Years, have never been able to convert any Nation to their *Religion*; and whatever Noise the *Jesuits* raise of the pretended Conversions they have made in the *Indies*, when we go to the bottom, and examine the matter without prejudice, we shall be surpris'd to find, after so much expence, so many Voyages and Missions so often repeated, that *Christianity* is scarce better known in those Places

(r) See Vincent. de Beauvais Miroir Historial. lib. 32. cap. 90, & 94. Haiton. Histor. Oriental. cap. 23, 41, 45, 56.

where they have stay'd longest, than in those where they never set foot. I know 'tis commonly said, that *Mahometanism* was establish'd by Force of Arms, and by doing Violence to the Peoples Consciences. But not to say that 'tis impossible Conversions of this nature should be long-liv'd, I maintain that this cannot be prov'd in all the extent that is commonly given to it: *Mahomet*, with the few he had gain'd at *Mecca* and *Iatreb* by his Preaching, was not in a condition to conquer all *Arabia*, nor to draw in such a Multitude to his Party by Force. I own, that Violence had some place here; but certainly Persuasion had more: Besides, this Violence was not such as it is commonly represented.

Egypt is one of the most antient Conquests of the *Arabians*; nevertheless, after so many Revolutions, and so many Ages, the *Cophtic* and *Greek Christians* exercise their Religion there to this day (s). The *Mahometans* did not root *Christianity* out of *Spain*: and to speak of our own time, 'tis well known that *Christianity* is tolerated among the *Turks*, upon very hard and uneasy Conditions indeed; altho in some Places, as at *Scio* and *Athens*, the *Greeks* exercise the Ceremonys of their Religion, with as much liberty at least, as they could in the Dominions of the *Venetians*. Much less can we attribute to Violence the Propagation of their Religion in the *Indies*, where they have converted whole Nations, even in the *Philippine Isles*: And to the shame of the *Monks* and *Jesuits* be it said, there have been Kings, for example he of *Macassar* (t) in the great *Celebe*,

(s) *There were Arians in Egypt till the tenth Century, if we may give Credit to Lubinietzki and Sandius in Appendice ad Nucleum Historiæ Ecclesiasticæ.*

(t) *See Description. Historique du Roiaume de Macassar, imprimée a Paris l'an 1688.*

who having it in his Choice, and being instructed both by the *Monks* and the *Doctors* of the *Mahometan Law*, prefer'd *Mahometanism* to the *Romish Religion*; of which it will be hard to find any other reason than what I have already given. The *Mussulman Doctors* present the *Alcoran* at first to their *Neophytes*, but the *Priests* of the *Church of Rome* never offer the *holy Books* to their new Converts, altho they contain the *Law* which God has given to *Believers*.

But it is time to consider in what the *Law of Mahomet* consists, and what are the Chief Points wherein it agrees with *Christianity*.

We are a great deal better inform'd at this day, than those of former Ages, of the Doctrines and Manners of the false Prophet *Mahomet*. The *Fables* (u) which the *Greeks* formerly publish'd concerning the Origin of the *Mussulman Religion*, are now confounded by very antient Testimonys: and as this is contain'd in Books that are in the hands of all the Learned, I shall not stand upon it, but satisfy my self with a brief Account of this false Religion, which I shall, as much as possible, draw out of the Books of the *Mahometans* themselves.

The first and principal Article of their Faith, is the *Unity of God*, and the *Certainty of Mahomet's Mission*, who gives himself the Title of the *Prophet and Messenger of God*. 'Tis certain, (w) that this Article once admitted, in the sense that the *Mussulmans* give it, the other Doctrines necessarily follow from it. This *Unity of God* is, in the Sense of *Mahomet* himself, the chief, or rather

(u) Vid. Sylburg. *Saracen. Const. Porphyrogenet. de administrando Imperio*, pag. 34, &c. Pocock in *Notis ad Specim. Hiftor. Arab.* pag. 3, &c.

(w) Vid. *Compendium Theologiæ Mahomedicæ*, editum a Relando, *Ultrajecti*, Anno 1705.

only Cause of his prophetick Mission. The *Christians*, said he, having fall'n into Error, corrupted this Dogma by the Doctrine of the Trinity; and God, who would not leave the essential Truths without Testimony, sent his Prophet to re-establish them. This is the reason why the *Mahometans* give themselves the Title of *Unitarians*, in opposition to the *Orthodox Christians*, who are call'd *Associants* in the *Alcoran*; because, according to the false Prophet *Mahomet*, they associate with God other Objects of Adoration and religious Worship. There is a Proof of it in a whole Chapter of the *Alcoran*, which contains their chief Confession of Faith. The *Mahometans* have so much Veneration for this Chapter, tho'tis one of the shortest in the whole Book, that they look upon it, and would have others do so too, as the third Part of their Law (x). "God is one, God is eternal, he neither begot nor is begotten; nothing is equal to (y) him." One sees evidently that the false Prophet had the Mystery of the Trinity in his Eye: But this will appear yet better by other Passages, that I am going to relate, where he tells us his mind more openly. Hear what he says in the fourth Chapter of the *Alcoran*: "O People (z) of the Book (that is to say, O *Jews* and *Christians*) let not (a) your Worship go beyond just bounds; say nothing that is contrary to Truth, when you speak of God. *Jesus* the *Messias*, the Son of *Mary*, is

(x) Bidavius Commentator Alcorani, apud Hottingerum in Biblioth. Oriental.

(y) Caput Sinceri Cultus, in Editione Hinckemanni, pag. 560.

(z) In Capite Fæminarum, pag. 89. ver. 169. Edit. Hinckemanni.

(a) Vid. Pocock in Notis ad Specim. Histor. Arabum; pag. 156.

“ nothing

“ nothing but a Prophet of God, and his Word
 “ that he sent to *Mary*, and his *Spirit*. Believe
 “ then in God and his Prophets, and speak not
 “ at all of the *Trinity*. Give just bounds to your
 “ Discourse. God is an only God. Praise be to
 “ God; he hath no Son.” These were the Ideas
 by which *Mahomet* represented *Christianity* to his
 Followers; and the Doctrine that he taught
 touching the Unity of the Deity was agreeable
 to them. Hear how he speaks in another place,
 upon occasion of the Worship of *Saints*: (b)
 “ They associate to God their *Doctors* and their
 “ *Monks*, as well as the *Messias*, the Son of *Ma-*
 “ *ry*; and yet they were commanded to worship
 “ none but God alone. There is no other God
 “ but him; Praise be to God; nothing is equal
 “ to him.” A learned (c) Man, who has re-
 lated these Passages, in a Dissertation which he
 wrote of the Fables of the *Mahometans*, is very
 angry here at the Ignorance of *Mahomet*, and ex-
 plains after a very forc’d manner, what I have
 cited out of the *Alcoran*. He did not believe,
 sure, that the worshipping of *Saints* was establish’d
 in the seventh Century; but the contrary of this
 appears too clear in the *Fathers* of that time, and
 in the *Ecclesiastical Historians*.

To return to *Mahomet*; he reproaches the
Christians, and attributes to them the Worship
 of three Gods. This appears by these words of
 the fifth Chapter of the *Alcoran*: (d) “ ’Tis
 “ long since the Infidels have said, there are three
 “ Gods. Certainly there is no other God, but
 “ one only God.” ’Tis well enough known, that

(b) *Alcoran*, Chap. 9. v. 31. pag. 169.

(c) Joh. Michael Langius de *Fabulis Mahomedicis*, cap.
 1. pag. 20, 21. & seq.

(d) *The Chap. of the Table*, v. 77. pag. 103. Ed. Hinkelm.
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the new *Unitarians* have renew'd the same Accu-
sation, as I shall shew in the Sequel of these Re-
flections.

But the Ignorance of *Mahomet*, concerning the *Trinity* of the *Christians*, is monstrous. Accord-
ing to him, it consists in God, in *Jesus Christ*, and
in the *Blessed Virgin*; a Thought as strange as it is
ridiculous. Father *Marracci*, who hath publish'd
the *Alcoran* in *Arabick*, with a *Latin* Version, at
Padua, believes that *Mahomet* does not speak of
the *Orthodox Christians*, but of a Sect of People in
Arabia, call'd by *Epiphanius Collyridians*, who paid
a superstitious Worship to the *Blessed Virgin*;
which gave *Mahomet* occasion to think, that they
look'd upon the Mother of *Jesus Christ* as the third
Person of the *Trinity*. This Thought, which
carries no Probability in it, is already refuted by
Hottinger, in his *Oriental History*; and since *Mar-
racci* wrote, a learned (e) *German* has shown the
Falsity of it in a convincing manner. 'Tis there-
fore much more probable that *Mahomet*, who
had Commerce with the *Nestorian Christians*, who
were very numerous both in *Persia* and *Arabia*,
had also been witness to their Complaints con-
cerning the Title of the *Mother of God*, which
Cyril of Alexandria, and the Council of *Ephesus*
had decreed to the *Blessed Virgin*, the Worship of
whom increas'd considerably in those unhappy
times: *Cyril*, of whom we are speaking, not
scrupling to call her the *Complement or Supplement*
of the *Holy Trinity* (f). Besides, there might
have remain'd till then some of the *Nazarens* and
Ebionites in *Arabia*, where the Strength of their
Party was in the time of *Epiphanius* (g). *Maho-*

(e) Langius de Fabulis Mahomedicis, pag. 42, 43, &c.

(f) Herbelot. Bibliotheque Orientale, pag. 584. col. 2.

(g) Epiphan. Tom. 1. Hæresi Ebionitarum, pag. 142.

met might have learn'd of them what was to be found, according to *Origen's Account*, in their Gospel, where they make our *Lord Jesus Christ* say these words: (b) "The Holy Spirit, my Mother, took me up by one of the Hairs of my Head, and transported me to the great Mountain *Tabor*." All these things might have produc'd a Confusion of Ideas, which is not improbable in such a Man as *Mahomet*. However it be, 'tis evident that he understood not the Doctrine of the *Orthodox* concerning the *Mystery* of the *Trinity*; in which the *Unitarians* of our days imitate him exactly. They scarce ever attack our Sentiments, without disfiguring them by Interpretations, which true *Christians* cannot admit.

So much may serve for the first Article of the *Mahometan Religion*. *Mahomet* must necessarily pass among the *Unitarians* for *Orthodox* in this; and we shall see, that several among them have made no difficulty to own it.

Mr. *Simon* (i) makes the second Article of the *Mahometan Religion* to consist in the *Mussulmans* professing to believe, that *Mahomet* is the *Messenger of God*: But the *Mahometan* Author of that Abridgment of the *Mussulman Theology*, which Mr. *Reland* hath lately publish'd in *Latin* and *Arabick*, makes the Unity of God, and the Mission of *Mahomet*, to be but one and the same Article (k). It appears likewise, that the Followers of this false Prophet found the Truth of the *Alcoran* upon the Doctrine of this Impostor, who, as they pretend, has reviv'd the Faith of the Uni-

(b) Ἄρτι ἔλαβέ με ἡ μήτηρ μου τὸ ἅγιον πνεῦμα ἐν μία τῶν τριχῶν μου, καὶ ἀπένεγκέ με εἰς τὸ ὄρος, τὸ μέγα θάβος.

(i) *Histoire critique de la creance & des costumes des Nations de Levant*, Chap. 15. pag. 166.

(k) *De Religione Mahomedica*, pag. 4, 5.

ty, which was disfigur'd among the Nations who then profess'd Christianity.

According to the *Mahometan* Author, just now quoted, or rather according to all the *Mussulman* Divines, the second fundamental Article of their Religion, is the Prayer which is us'd after divers Washings (about which they are superstitiously exact) which they seem to have borrow'd partly from the *Jews*, and partly from the *Christians* of their own time (l). Nevertheless they did not imagine, that the Water they made use of in their Purifications, had the Virtue to efface their Sins. Indeed they have been reproach'd with this Opinion; but Mr. *Reland* justifies them by their own Authors. Altho their Prayers be accompany'd with many childish Postures, which they can give no good reason for; yet, setting that aside, we must acknowledg, there is no Nation that surpasses them as to Exactness in Prayer, in the Zeal with which they go about it, and in the inward Dispositions which they require of those who present themselves before God, to offer up their Desires and Wishes to him. They have also their *Mystick Divines* in great plenty; and these Divines have carry'd their Speculations as far as your *Tauler's*, *Teresa's*, &c. From whence we may conclude, that they are very far from making their Worship to consist purely in exterior Actions, as they have sometimes been accus'd.

(l) Ut taceam aquam lustralem; Mahumedani post matrimonialem copulam, sedulo corpus lavant ex præscriptis Alcorani, quod lotionis genus apud Christianos olim fuit in usu. Vide Magistrum Sententiarum, lib. 4. Distinct. 31, 32. Vid. Herodot. lib. 1. §. 98. pag. m. 83.

(m) Lib. 2. pag. 130, 131. See also Pocock, in notis ad Specimen Histor. Arab. pag. 302.

What they teach as to Alms, which is the third essential Precept of their Religion, is abundantly more Orthodox than the Morality of loose Casuists, who maintain, that we are oblig'd to give only of our Superfluity to the Poor, and then extend Necessaries so far in all the Conditions of Life, that that Precept is reduc'd absolutely to nothing by them. If any one is willing to learn the exactness of the *Mussulmen* about Alms, he will find a perfect and clear Account of it in (n) Mr. *Herbelot's Bibliotheque Orientale*; and he will be astonish'd perhaps to see that few *Christians* have carry'd the Duty of *Charity* to the Poor so great a length as these *Infidels*. He will also find, that they never employ'd their Wit to devise *Chicaneries* and Tricks to evade the Commandments of their *false Prophet*, as bad *Christians* have done to be freed from the Obligation of observing the Precepts of our *Lord Jesus Christ*.

This appears yet more evidently in *Usury*, which the *Mahometans* detest, and believe it not allowable on any pretence whatever. And in this they are more wise and praise-worthy than some modern *Christians*; who not satisfy'd to approve of *Usury*, have had the Impudence to put the *Invectives* which the *Fathers* made against it, among the Errors of these same *Fathers*; Errors which they take care to multiply as much as they can. But if the *Fathers* err'd in that, how shall we explain the words of our *Lord Jesus Christ*, who hath given us a Law, upon which the *Fathers* founded their Opinion against *Usury*? *Luke 6. 35. Lend, without looking for any thing again, and your Reward shall be great; and ye shall be the Sons of the most High.* If the Study of Criticism, or that of the Law of Nature, furnishes some way to get

(n) At the word *Zacah*, pag. 918.

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off from this, and makes Interest to be prefer'd before the Gospel; why don't these Gentlemen explain the Texts of the *Fathers* after the same manner? Are these Texts more clear than that of our Saviour, who says, in the words that precede those I have quoted, that *the Evil lend to the Evil, that they may receive the like*? Add to this that Precept of God in *Deut.* 33. 19. *Thou shalt not lend upon Usury to thy Brother, that the Lord thy God may bless thee in all that thou undertakest, in the Land which thou goest to possess.* Hear what one of their Doctors says, in the fourth part of the *Talmud* (o): "Behold, I pray thee, the Blindness of Usurers. If any one treats one of his Equals scurvily, the Party offended seeks how to revenge himself, by the Death of him from whom he receiv'd the Injury. But such sort of People take Witnesses, they call a Notary, and with Pen and Ink they write and sign, Such a one denies the God of *Israel*." All the *Jewish Doctors* speak after the same manner (p); and this was the Language of the *Christian Church*, before Luxury and Idleness had establish'd this way of taking what one had not given, and reaping what one had not sow'd.

I could not deny this Digression in defence of the *Fathers*, tho'tis modish at this day to attack them, and Ignorance thinks to recommend it self this way. But those who raise a Cry against them, do it for the most part with so little Judgment and Knowledg, that there is reason to be-

(o) *Baba Metzia*, fol. 71.

(p) *Ihac Atias*, *Tesoro de Preceptos*, pag. 209. La usura es prohibida en hombres y mugeres, de qualquiera calidad que sean, sin el estado hazer mudanza alguna, y declarame en esta forma para mostrar & grandissimo abuso, de a quellos que vanamente dicen que el dinero de buidas y huerfanos se puede dar a usura.

lieve Posterity will be amaz'd at the Impudence of some pitiful Authors of our Days, who imagine they gain Reputation by decrying Authors, for whom they would shew a Veneration, if they had a true Zeal for *Christianity*. But it is time to return to the *Mahometans*.

The two last Articles of their Religion, are *Fasting*, and *the Pilgrimage of Mecca*. (q) The Purity of Intention, which they require in both these Actions, is a certain Proof that they don't place their Worship in the exterior Act. They believe it indeed to be necessary, because God has commanded it; but they teach withal, that such as perform it without Preparation, and without Piety, don't satisfy the Design of the Precept: and they hold, that all religious Actions are sanctify'd by a sincere Conversion of the Soul to God.

This is a short Idea of *Mahometanism*, which differs in nothing from the Confession of Faith that the *Arabians* attribute to their false Prophet. They feign that (r) the Angel *Gabriel* appearing to him one day in the form of an *Arabian*, ask'd him wherein the *Mussulman Religion* consisted. *Mahomet* answer'd, "It consists in confessing one God, and acknowledging me to be his Messenger, in a careful Performance of Prayer in the appointed Times, in giving of Alms, in fasting on the Month *Ramadan*, and, if it can be conveniently done, in going in Pilgrimage to *Mecca*." (s) *Pocock*, from whom I have taken what is related here, has given the Publick a very large Explication of the *Mussulmans* Confession of Faith. That Explication, compos'd by *Alga-*

(q) *Abulfarajius* apud *Pocock*, pag. 30.

(r) *Alschareftanius* apud *Pocock*, in *Notis ad Spec. Hiftor. Arab.* pag. 52.

(s) *Ibid.* a pag. 274. ad pag. 292.

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zel, a famous *Arabian* Philosopher and Divine, deserves to be read by such as desire to be more fully inform'd about the Doctrines of the *Mahometan Religion*.

Moreover, it appears, that *Mahomet* was not altogether ignorant of the Gospel. His Disciples exaggerate his Ignorance very much, but there appears a great deal of Affectation in this. He could both read and write. One may be convinc'd of this from abundance of Passages in the *Alcoran*, in which he brings in the Angel *Gabriel* commanding him to read. Besides, he pray'd and preach'd in the *Mosques*, which it is hard to conceive he should have done, if he could not read, as abundance of Commentators upon the *Alcoran* affirm. But let us hear a Passage out of the *Sunna* (t), which clearly demonstrates that *Mahomet* could both read and write: "The Disease of which the Prophet dy'd, encreasing, he said, Bring Ink and Paper, that I may write you a Book, and that you may not fall into Error after my Death." *Omar* said, "The Violence of the Disease overwhelms the Prophet of God, the Book of God suffices us." The Commentators upon the *Alcoran* own (u), that their false Prophet had got acquainted with two *Christian* Mechanics, who were Slaves at *Mecca*, from whom he learnt a great many Texts

(t) *This is a Book of great Authority among the Mahometans, and contains their Traditions.*

(u) Giovanni Andrea, confusione della setta Machumetana, cap. 1. pag. 14. Dicono i Glossatori d'el' *Alcoran* — che questi che l'aiutarono furono dui maestri, che facean Spade, Christiani, Schiavi di uno de *Mecha*, che sapevano molto d'il Testamento vecchio e nuovo, con quali praticava e gli domandava molte cose della Bibbia — e secondo le risposte loro scrivea nelle sue cedule in lingua Arabica.

and Historys, both out of the *Old and New Testament*. *Mahomet's* fabulous Journey to Heaven is (x) probably forg'd from the Sense, that this false Prophet gave to these words of *Jesus Christ*; John 3. 13. *No Man hath ascended into Heaven, but he who descended from Heaven, even the Son of Man that is in Heaven.* 'Tis also for the same reason *Mahomet* said, in speaking of himself (y); "I was a Prophet before *Adam* was, between "Water and Mud;" that is to say, before he was created: where one sees a manifest Allusion to these words of our Saviour, *Before Abraham was, I am*, John 8. 58. From whence we may conclude, that *Mahomet* explain'd these two Texts after the same manner that the *Socinians* do at this day.

This false Prophet had very fine natural Talents: He was agreeable, polite, taking pleasure in obliging People, and fit to converse with all the World. This Testimony is given of him by an *Eastern Christian*, who has wrote a History of the *Mahometans* in *Arabick* (z). As to what concerns his Mind, 'tis easy to conclude, that he was a Man of an extraordinary Genius, and any one may easily perceive this even in the Translations of the *Alcoran*; altho by the Confession of all those who understand the Tongue in which it was writ, they very imperfectly represent the Beauty and Majesty of the Original.

I don't believe that, in the Confessions of Faith which I have related, the *Socinians* find any thing that, according to their own Principles, they can condemn as erroneous or impious. Nay, I am

(x) This pretended Journey is call'd by the Arabians, *Al Merag*.

(y) Pocock in Not. ad Specim. Hist. Arab. p. 168.

(z) Elmacin. Hist. Saracen. p. 10.

persuaded, that if they acted with Sincerity, they would own that the *Mahometans* are *Orthodox*: And indeed they must be so by the Principles of all those who have embrac'd the *Socinian* Religion. These two Sects are proud to be call'd *Unitarians*; a name that signifies the same thing with both Parties. Therefore I cannot see with what reason the *Socinians* should make such a bustle as they do, when they are accus'd of entertaining the same Opinions of the Deity with the *Mahometans*. The chief of the Sect has acted herein with more Sincerity; and whether he did not foresee the Consequences of this Confession, or whether he was little concern'd about them, he owns (a), that the *Alcoran* speaks of the Unity of God in the same sense, that he spoke of it himself, and that his Predecessors in *Poland* and *Transylvania* had spoke of it before him.

Moreover, *Mahomet*, the better to shelter himself from plain Texts of the *New Testament*, made his Followers believe, that that *Holy Book* was corrupted by the *Christians*. In which this Impostor acted a very cunning part; for truly his Religion cannot subsist, if the *New Testament* takes place: The Divinity of our *Saviour*, and that of the *Holy Ghost*, which are clearly establish'd there, manifestly overturning all the Blasphemys of that *fanatical Prophet* against the Mystery of the Trinity. The *Socinians* have acted in this with greater Caution, altho they don't stick to insinuate that the principal Texts are corrupted, which they do in some Places with as little Judgment as Honesty. Add to this, that the Hypothesis of *Mahomet* is more favourable to his Doctrines, and puts them in a way not to receive any

(a) Socin. Respons. ad Libellum Jacobi Wieki, cap. i. p. 536. See this Passage at large afterwards.

New Testament, but what may serve to support their Opinions; an Advantage the *Socinians* have been aspiring at to this time, without being able to obtain it. The Method of the former has likewise this Conveniency in it, that it does not oblige them to wrest those Passages, in which all true *Christians* find the greatest Evidence and Clearness; whereas the *Socinians* are liable to this Inconvenience, not only upon the Article of the Trinity, but likewise upon many others, where they depart farther from the Truth than the *Mahometans*.

The *Socinians* have many Subterfuges, by the help of which they might perhaps strain to clear themselves from the Reproach of favouring *Mahometanism*. But I believe there is scarce any of these, from which it were not very easy to chase them. The ignominious Death of our Lord Jesus Christ, which the *Mahometans* deny, puts no great difference between them; since the *Socinians* don't own the Fruit and Necessity of that Death. In effect, the Apostles and holy Fathers of the purest Ages of the Church, have particularly insisted on the Life and Redemption, that we have receiv'd thro the Sufferings of Jesus Christ; and all Orthodox Churches are persuaded, that the Death of our Saviour would have been in vain, if in suffering he had not satisfy'd for us the Justice of God his Father. To deny this Satisfaction, and to deny the Death that made it, is the same.

I shall say nothing here of the outward Ceremonys and Abstinences of the *Mahometans*; I don't believe the *Socinians* would be inclin'd to make an Objection of these, more than of abundance of false Imputations formerly laid on *Mahomet* and his Disciples. Mr. Reeland has learnedly justify'd them on this Head, in the above-cited Work.

'Tis then an Advantage reserv'd to the Orthodox Religion, to be able invincibly to refute the *Mahometans* by exprefs Texts of the New Testament. They would have it believ'd that this Holy Book is corrupted; but we can shew them the same Passages, which we make use of to oppose them, in the Versions that preceded *Mahomet*, and in the Fathers of the six first Centuries. We must oblige them to prove their senseless Accusation, and ask them the Epocha of the Corruption. When they are shewn that it was impracticable from the time of the Apostles till that of their false Prophet, it may be hop'd, they will open their Eyes to the knowledg of the Truth, and condemn the Seduction by which both they and their Ancestors were abus'd.

In vain would the *Socinians* attempt to attack them by the same Method; they have put themselves out of a condition to do it with Advantage to Christianity. They agree with the *Mahometans* in the essential Article of their Separation: And I dare say, that they could not dispute with them but to their own disadvantage. If they deny the Mission of *Mahomet*, an able *Mussulman* will shew them the necessity of it, by Principles that are common to both Sects; and wheresoever they are pinch'd, they will have the worst, unless they have recourse to the Method of the Orthodox, which they could not do without abandoning *Socinianism*.

The *Mahometans* have wrote a great many Books of Controversy against the Christian Religion. 'Tis fit to know their way of disputing against us, for that shows their Weakness, and at the same time their Conformity with the *Socinians*. This engages me to relate in this place, some Extracts out of one of their Polemical Books:

Books : These Extracts will put what I have advanc'd upon this Head in a clearer Light. I draw them from a Writing of a *Spanish Mahometan*, Ambassador from the King of *Morocco* to the States General of the *United Provinces*, in the year of our Lord 1610. This Man was by Birth a *Biscanian* (b), and probably of the Race of those *Moors*, who long possess'd a great part of the Provinces of *Spain*. Having disputed in *Holland* against Prince *Maurice*, and Don *Emanuel*, Son of Don *Anthony* King of *Portugal*, he sent them, after his Return into *Africa*, a (c) Latin Letter, in which he endeavours, the best he can, to give them an Account of his Faith. Hear how he begins.

“(d) Most Illustrious Princes, in return to the
 “ Question that you put to me, of the Senti-
 “ ments that we *Mahometans* have of our Lord
 “ *Jesus Christ*: I answer, that we hold him to be
 “ a Prophet, and Ambassador of God; that the
 “ blessed Virgin *Mary* his Mother, and our Lady,
 “ conceiv'd and brought him forth by a Miracle
 “ of the Omnipotent God, to whom alone it
 “ belongs

(b) He gives himself at the end of his Letter the name of *Ahmet Ben Abdala*, *Natione Cantaber*, & *Familia Marron*.

(c) This Letter was printed at *Rostock* in 1705. with Notes by *Zachary Grape*, Doctor in Divinity. I say the Author compos'd it in Latin, and this appears by the Work it self, altho *Mr. Goetz* of *Leipsick*, who copy'd it at *Oxford*, and communicated it to *Grape*, believes it was translated from the Arabic; which to me does not seem probable. *Ahmet Ben Abdala* had doubtless learn'd Latin in *Spain*, where there are several *Moriscoes*, some of whom are rais'd to Ecclesiastical Dignity. See *Orobio*, pag. 102. in *Mr. Limborch's* Book, *De Veritate Religionis Christianæ*.

(d) Respondens. Magnanimi Principes, ad id quod in vestra splendida mensa, a me fuit quaesitis, quidnam Mauri de Domino nostro *Jesu Christo* sentiremus. Dicquid cum

“ belongs to do Miracles: And Jesus Christ is
 “ not esteem’d among us the Son of God, for
 “ ’tis (e) impossible he should be so, as I shall
 “ shew by many Arguments. For (f) ’tis evi-
 “ dent, that from our Father *Adam* till our time,
 “ God never gave but one Law only: And al-
 “ tho there be many Prophets, yet they all agree
 “ upon the Article of the Unity of God.” These
 last words, which would be Orthodox in the
 mouth of a Christian, are a new Proof of what I
 have already laid down, that the Unity of God
 ill understood, is the only Cause of the Separation
 of the *Mahometans*, and of the pretended
Tritheism that they impute to us.

This appears yet more clearly by the following words.

“ (g) I humbly pray God that he would be
 “ pleas’d to communicate the Light of his Grace
 “ to

eum apud nos haberi Prophetam & Nuncium Dei, &—
 benedictam & sanctissimam Mariam, & Dominam nostram
 Virginem. Quæ peperit & concepit miraculo ex Deo
 omnipotenti (cujus proprium est miracula condere) nec
 apud nos habetur filius Dei——Hoc enim impossibile est,
 ut postea patebit, ob varias causas. A pag. 8. ad pag. 14.

(e) *All this Impossibility turns upon the Arguments of the Phor-
 tinians, which he produces afterwards. The Mahometans deny
 this Filiation, only with respect to eternal Generation, as
 appears by these words of Mahomet himself, in the Chapter of
 Order: “ Praise to God, he has neither Son nor Daughter, o-
 “ ther than the good People that worship him, and obey his
 “ Commandments.”* Pag. 499. Edit. du Ryer, Edit. Hinc-
 kleman, pag. 408.

(f) Evidentissimum est, ab Adamo nostro primo Pa-
 rente in hæc usq; tempora, nunquam Deum dedisse, nisi
 unicam Legem: & quamvis dentur multi & diversi Pro-
 phetæ, omnes tamen unanimes sentire Deum esse unum.

(g) A quo quàm humiliter peto, ut velit impertiri lu-
 men gratiæ suæ intellectui meo, ut possim aperire & ex-
 primere altissimum illud verbum Unitatis, quod quam-
 vis

“ to my Understanding, that I may be able to
 “ express that sublime Doctrine of the *Unity*,
 “ which is clearer than the Sun, altho it has
 “ been a long time obscur’d in the Northern
 “ Parts of the World by the Darkness of Inter-
 “ preters, and for want of the true meaning of
 “ the Sacred Scriptures.

“ (b) Whosoever then desires to know what
 “ is the Law of the *Mahometans*, let him know
 “ that the Sum and Symbol of their Faith is
 “ contain’d in these words. I believe in one on-
 “ ly God; I believe in his Angels, all his Scrip-
 “ tures, and all his Prophets that he hath sent
 “ into the World, not excepting any one, nor
 “ making any difference between any of the
 “ Prophets or Messengers of God. I believe the
 “ Day of Judgment. Moreover, I believe that
 “ whatsoever exists, whether it pleases or dis-
 “ pleases us, was created by God.”

I shall not stay to make Reflections upon this
 Confession of Faith; I only mention’d it, to ren-
 der what I have already said of *Mahometanism*
 more clear. In the mean time I go on to the
 chief Argument that our Author makes use of to
 attack our Mysterys.

vis ipso sole sit clarius, in parte tamen aquilonari jamdu-
 dum fuit obscuratum tenebris interpretum, & defectu veri
 sensus sacræ Scripturæ. Ibid. pag. 18, 19.

(b) Quisquis igitur scire cupit, quæ sit Lex Mauris,
 sciat Summam & Symbolum fidei Maurorum iis includi
 verbis. Credo in unum solum Deum; credo in Angelis
 ejus, omnibus Scripturis & Prophetis quos misit in mun-
 dum, nemine excepto, nulla facta differentia inter aliquos
 Prophetas & Nuntios ejus. Etiam credo Diem Judicii.
 Credo præterea quicquid est, five nobis arrideat, five non,
 creatum a Deo. Hæc est summa quæ inquirenti statim
 fiet palam. Ibid. p. 19, 20, 21.

“ No human Understanding can perceive or
 “ comprehend, that the Father, Son and Holy
 “ Ghost are at the same time, and in the same
 “ Essence, one and the same God ; and the Om-
 “ nipotent God never requir’d nor commanded
 “ Man to believe what can neither be perceiv’d
 “ nor understood. On the contrary, he hath gi-
 “ ven Man an Understanding apt to conceive
 “ whatever was possible and necessary, and to
 “ deny and not conceive what is impossible (i.) ”

We shall see presently the *Socinians* making use of the same Sophism. Indeed ’tis what they insist most upon, altho the sole Consideration of the antierior Eternity of God, of which ’tis impossible we should form any Idea, might alone suffice to confound all the Consequences they would draw from this false Principle. All these vain Efforts of human Reason could not hold out one moment before the Divine Authority of the Holy Scripture. The Children of God hold fast by these words of St. Paul, 1 Cor. 2. 14. *The natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him ; neither can he know them, because they are spiritually discern’d.*

I have, I think, put the Parallel betwixt *Mahometanism* and *Socinianism* in a pretty clear Light ; I could carry it farther, to the Disadvantage of our *Unitarians*, who are at a greater distance

(i) Nullus humanus intellectus potest percipere, vel etiam intelligere unum & idem esse Patrem, Filium & Spiritum Sanctum in unica sola Essentia, & uno eodem tempore. Neq; Deus omnipotens unquam voluit aut iussit debere hominem credere id quod nec potest intelligi nec percipi. Potius fecit hominis intellectum aptum ad percipiendum quicquid possibile & necessarium fuit, & ad negandum & non percipiendum quod impossibile est. Ibid. pag. 35.

from the Truth than the *Mussulmen*, in the Articles of the *Creation*, of the *Knowledge of God*, of *Providence*, of *Predestination*, and of the *State of human Souls after Death*. But as an exact Detail of these Points would carry me too far, I shall content my self with an Account of what essentially belongs to my Subject, and which may serve, by the Grace of God, to fortify the Youth, who unfortunately at this day suffer themselves to be seduc'd by Opinions, which manifestly tend to the Destruction of Christianity.

I think nevertheless that it will not be improper to add to what I have already said, some Passages drawn from the *Socinian Writers*, to finish a Parallel of them with the *Mahometans*, tho indeed this be a Labour I might very well omit. Those who understand *Socinianism* may, by this time, have perceiv'd that I impute nothing to it but what belongs to it; but in so capital an Accusation as this, I think no proof ought to be neglected.

(k) *Francis David*, as much as he was hated of *Socinus*, was nevertheless an *Antitrinitarian* like him; *Francis David*, I say, made no scruple of

(k) *Francis David* may be reckon'd the Head of the Semi-Judaizing Sect, who deny'd the Adoration of *Jesus Christ*. His adhering to that Opinion was the Cause of his Condemnation to Prison, where he dy'd mad in the year 1579. *Socinus* is accus'd as the Author of his Imprisonment and Death, and it will be hard to justify him on that Head. *James Paleologus*, and *Christian Franken* maintain'd the same Impiety afterwards. *Paleologus* was a Geeek from the Island of *Scio*; he was burnt at *Rome* for Apostacy in the year 1585. Vid. *Socin. Respon. ad Wickum*, pag. 537. *Christian Franker* was from *Gardeleben*, upon the Borders of *Brandenburg*. From *Lutheran* he became a *Jesuit*; from a *Jesuit* he became a *Lutheran* again. He return'd afterwards to the *Romish Religion*; but not finding his Account in it, he pass'd into *Poland* and *Transylvania*, where he embrac'd *Photinianism*.

citing

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citing the *Alcoran*, to support what he advanc'd concerning the Divinity and Adoration of Jesus Christ.

“Certainly (l), says he, as 'tis not without reason said in the *Alcoran*, that Jesus Christ can give no Assistance to those who worship him, because they would have him pass for God, contrary to the Doctrine which he taught, notwithstanding he call'd himself the Son of God: so they are worthy of blame, who teach that we ought to worship and invoke Jesus Christ, he himself having taught that the Father is to be Invok'd.” I believe one will scarce find a more confus'd and extravagant Passage than this in any Author. He must have been very fond of citing the *Alcoran*, to put it at the head of so profane and ridiculous a way of reasoning. I know very well that *Socinus*, in his Answer to *Francis David*, does not approve this Citation; but the reason of this is clear. The pretended Consequence that his Adversary drew from it, render'd the other Doctrines of *Socinianism* odious. He did not think it amiss, on other occasions, that the Agreement between these two Sects, on the Doctrine of the Unity of God, should be made appear by Testimonys from the *Alcoran* (m).

(l) Certe ut non perperam in Alcorano fingitur, Christum suis cultoribus opem ferre non posse, quia contra ejus Doctrinam & manifestas assertiones ipsum Deum esse facti sunt, cum tamen ipse se Dei filium esse professus sit: ita merito reprehenduntur, qui Christum adorandum & invocandum esse docent, cum ipse Patrem invocandum esse præceperit. *Franciscus David*, in operibus *Socini*, Tom. 2. pag. 751. Col. 2.

(m) Socin. Respons. ad Libellum Jacobi Wieki, cap. 1. pag. 536. *I shall set down the whole Passage below.*

Indeed

Indeed the thing speaks it self, as I shall shew by the following Passages. The *Racovian* Catechism speaks thus of the Divinity of our Lord Jesus Christ, and of the Mystery of the Trinity: "The (n) Opinion of those who attribute Divinity to Jesus Christ, is not only repugnant to right Reason, but likewise to the Holy Scriptures; and they are in a gross Error, who believe, that not only the Father, but also the Son and the Holy Spirit, are three Persons in one Deity." I only relate this Passage, and these that follow, that the Reader may compare them with the Citations out of the *Alcoran*, and the *Mahometan* Doctors that I have produc'd above. I believe it is impossible to find a greater resemblance between Authors that have not copy'd one after another. *Smalcius*, a famous *Socinian*, speaks almost after the same manner: "(o) The Essence of God, says he, is most simple, and absolutely one; and therefore it is a downright Contradiction for another to be generated of it: And the poor little Reasons of our Adversarys to the contrary, to prove that the Father hath begot a Son of his own Substance, are ridiculous and impertinent."

(n) Sententia eorum, qui Christo naturam divinam tribuunt, est repugnans non solum sanæ rationi, verum etiam Divinis Literis; & graviter errant ii, qui statuunt non solum Patrem, verum etiam Filium & Spiritum Sanctum Personas esse in una Deitate. *Catechismus Racoviensis apud Ashwellum de Socino & Socinianismo, pag. 117.*

(o) Substantiam Dei esse simplicissimam, & numero unam, & tamen ex ea generali alium, contradictionem implicat, & ratiunculæ adversariorum in contrarium allatæ, Deum scilicet de substantia sua Filium generasse, nugatoriae sunt. *Smalcius Respons. ad Nova Monstra, Par. 2. cap. 22. apud Ashwell. p. 198.*

" Always

“(p) Always till the Times of the *Nicene* Council, and some time after, says *Socinus*, as appears by the Writings of those who liv’d then, the Father of Jesus Christ alone was acknowledged for the true God; and those who were of a contrary Mind, such as the *Sabellians* and the like, were accounted *Hereticks*.” I could not omit this Passage, to shew the Ignorance of this *Patriarch* of the *Unitarians*. When one advances a thing so false in Fact, and so ill vouch’d, he must be suppos’d neither to have read *Eusebius’s Ecclesiastical History*, nor *Tertullian’s Works*, nor any of the Fathers of the first three Centuries. Who then were they that condemn’d *Beryllus* and *Paulus Samosatenus* (q)? Did he never hear that these Men pass’d for *Sabellians* or *Hereticks*? One shall scarce meet with a more monstrous Mistake in all the *Alcoran* of *Mahomet*. But the Council of *Nice* must be made the Author of this Doctrine of the Trinity, and from this Prejudice flows the gross Mistake of *Socinus*. Almost all his Followers say the same thing at this very day, altho that has been invincibly refuted by many learned Divines; among others by Bishop *Bull*, who hath justify’d the Council of *Nice* with great Learning, against the Accusations of the *Socinians*. What likelihood is there (not to say any thing of other Proofs) that the *Don-*

(p) Usque tempora Concilii Nicæni & aliquanto post —ut omnium qui tunc extitere, scriptis liquet, ille unus verus Deus, quem passim sacra testimonia prædicant, solus Pater Jesu Christi est creditus; & qui contrarium sentiebant, ut *Sabelliani* & eorum similes, pro *Hæreticis* plane sunt habiti. *Socinus de Ecclesia*, pag. 345. col. 2.

(q) *Beryllus*, Bishop of Bostria in Arabia, dogmatiz’d in the third Century against the Eternal Divinity of our Lord Jesus Christ. *Origen* convinc’d him in a Dispute, and converted him. *Euseb. lib. 6. cap. 33.*

tists and the *Novatians* (r) would have approv'd, and even subscrib'd the Decisions of this Council, if it was an Assembly of Innovators; they whose great Interest it was to render the universal Church odious, who hated it, altho they separated from it only upon Points of Discipline.

Let us hear what *Socinus* says in another place upon the same matter: "The (s) Spirit of *Antichrist* hath not introduc'd a more dangerous Error into the Church of Christ, than the Doctrine which teaches that there are three distinct Persons in the most simple Essence of God, each of which by it self is God; and that the Father of our Lord Jesus Christ is not the only true God, but that the Son and the Holy Ghost must be join'd with him: Than which nothing more absurd, or (if I may say so) more impossible, or more repugnant to the Divine Oracles, can be imagin'd." Would not one suppose he heard *Mahomet* crying: "God hath neither begot, nor is begotten, there is nothing like unto him. Speak not of the Trinity; God is one God, he hath no Son." If the Spirit of Antichrist hath introduc'd our Doctrines, what Spirit, I pray, inspir'd *Mahomet*, and made him pronounce at *Mecca* and *Me-*

(r) *The Novatians subscrib'd to the Council of Nice. The Donatists and Montanists have been accus'd of some Errors about the Trinity; but it appears by the African Fathers, that they were Orthodox on this Article.*

(s) *Contra fidem de uno Deo nullus gravior in Christi Ecclesiam ab Antichristi Spiritu error inductus est, quam in Deo, inque illius simplicissima Essentia, plures esse personas inter se distinctas, quarum quaelibet sit verus Deus, & non Patrem Domini nostri Jesu Christi esse unum illum verum Deum, sed Filium quoque & Spiritum Sanctum. Quo nihil vel absurdius, vel (ut ita dicam) impossibilius, vel Divinis Oraculis magis contrarium excogitari potest.* *Socin. pag. 424. Tom. 2. Col. 2.*

dina, Oracles, which should one day be repeated in the Kingdom of *Poland* with so much Pride and Ostentation?

We have already seen, that *Mahomet* denies the ignominious Death of our Lord Jesus Christ: "They (t) did not kill him, *says he*, they did not crucify him; but it only appear'd to them to be so." Mr. *Sike*, who explains this Passage in his Remarks upon the (u) *Apocryphal Gospel* of the *Infancy* of Jesus Christ, relates a Note of *Golius*, where he shows that, according to the Mind of some *Arabian* Divines, the Soul of Jesus, a little before his Passion, was taken up to Heaven; and that an Angel coming in its place, and performing the Functions of the absent Soul in the Body of our Saviour, was crucify'd, and appear'd to be Jesus Christ to the Eyes of the *Jews*, tho he was not so in reality. Howsoever ridiculous the *Mahometans* may appear in advancing so absurd a Fable, yet their Opinion must, at best, pass among the *Socinians* for a Mistake in fact. For after all, whether our Lord really died, or another died in his room, 'tis much the same thing to them. I cannot produce on this Subject a more authentick Proof than their own *Catechism*, which expresses it self in these terms: "Altho Christians at this day believe that Jesus Christ died, to merit Salvation for us, and to satisfy the Debts which we contracted by our Sins; yet this Opinion is false, erroneous, and most pernicious (x)." After this Passage out
of

(t) Alcoran, cap. 4. ver. 156. pag. 88. Edit. Hinckle-
man. Pag. 3. Edit. du Ryer.

(u) Pag. 80, 81.

(x) Etli nunc vulgo ita Christiani sentiant (Christum
mortuum esse, ut salutem nostram proprie loquendo mére-
retur,

of the *Socinians Catechism*, which contains the receiv'd and approv'd Doctrines of the whole Sect, I need not trouble my self to recount any more Citations. You no sooner cast your Eyes upon the *Bibliotheca Fratrum Polonorum*, but they immediately present themselves.

I shall not stay any longer upon this Parallel; I have carry'd it far enough, for the brevity that I propos'd to my self. I know the Charge of *Mahometanism* enrages the *Socinians* extremely, but I could not hinder my self from laying it home to them. The Interests of Truth, and the Devoirs of Christian Charity are the only Motives by which I have been acted in this matter. If the *Socinians* say that I endeavour to render them odious, and to draw upon them the Persecution of all Christian Communions, they'll be guilty of a rash Judgment. Nothing I assure them is farther from my Thoughts.

Altho *Socinus* himself made no difficulty to own, that the *Alcoran* taught the same things that he did with relation to the Mystery of the Trinity, yet there are some Persons among those who glory in being his Followers, who in this respect are either more ignorant, or less candid than he. I say nothing of what I have heard in Conversation, where the necessity of defending what one advances, sometimes makes one obstinate in maintaining Propositions that cannot be defended: But I cannot forbear to relate a Thought of *William Henry Vorstius*, Son to *Conrad*, whose Opinions (I speak of those of the Father and the Son both) are known to all the

retur, & peccatorum nostrorum debita itidem proprie loquendo dissolveret) tamen ea sententia tum fallax est & erronea, tum admodum pernicioſa. *Catechismus Rasoviensis*, Sect. 6: cap. 8. de Morte Christi, pag. 145: Col. 1:

World at this day, and justify the Fears of the Fathers at the *Synod of Dort*, in the judgment of all Persons that love Religion. This Man having seen (y) a Collection that a learned Man had publish'd in *Holland*, and in which he had amass'd abundance of Testimonys of some *Mahometan* Doctors, who make honourable mention of our Lord Jesus Christ, he confidently told one of his Friends, that he believ'd all these Passages were supposititious. His Friend asking him upon what Proofs he founded such a bold Decision, *Vorstius* answer'd, that there was so great a number of Christians in *Arabia*, *Persia* and the *Indies*, that 'twas very easy to conceive they had inserted these Eulogys of Jesus Christ in the Books of the *Mahometans*. This is a pleasant way of getting clear; but it agrees well enough to the Person of *Vorstius* (z), who was a Critick of the lowest Order, as appears from all his Works, especially from that (a) which was printed some years ago, and is indeed Weakness in the Abstract, whatever Opinion those Persons may have of it, who judg of Books only by the Affection

(y) Cl. *Vorstius* Josephi locum cum Muhammedicis de Christo Jesu Filio Mariæ aliquot Testimoniis in compendium historicum a *Levino Warnerio* duce *Golio* fideliter collectis editisque comparans, constanter asserit ea omnia in eodem habenda esse pretio, quo nempe Josephi locus, id est, esse supposititia. Causam desideranti, hoc ulterius responsi dedit; tot Christianos in Arabia, Persia, & in Indiis facili negotio talia inserere, & sic nos perinde ac infideles eadem arte ludere istos omnino posse. *Christophorus Arnoldus* in Epistola ad *Sebaldum Snellium*, Epist. 15. earum quas edidit de testimonio Josephi. N. B. All these Passages related by *Levinus Warner*, are taken either out of the *Alcoran*, or out of the Commentators upon it.

(z) See Proofs of this in the Prolegomena of *Mr. Reland*, upon the *Analecta Rabbinica*.

(a) *Bilibra Veritatis*.

they

they bear to Opinions and Authors. There is an incredible Stupidity and Perverseness in this Judgment of *Vorstius*; but he has many Imitators among those who defend the same Sentiments with him. I know certain Persons who say the same thing of what *Suetonius*, *Tacitus*, and *Pliny the Younger* write concerning Jesus Christ and the Christians. *Noel Aubert de Verze*, the *Ecebolus* of our days, had the boldness to accuse the Beginning of the Gospel of St. *John* as supposititious; and *Grotius*, as well as the *Racovian Catechism*, advanc'd, that the word G O D was not to be found in the *Syriack* Version, at the fifth Verse of the ninth Chapter of the Epistle of St. *Paul* to the *Romans*, altho 'tis to be found in all the Copys both Printed and Manuscript of that Version, without excepting so much as one. I know a very learned Man, who, in a Book he wrote to confirm the Truth of the Christian Religion, hath maintain'd that the Dialogue of *Philopatrius*, attributed to *Lucian*, and printed among his Works, was a Piece forg'd by the *Christians*. I am persuaded this was said without any bad Intention; for I know the Sincerity and Uprightness of this Author's Sentiments. But I can see no other reason of this Judgment, besides the Evidence with which one of the Speakers handles the Mystery of the Trinity before the Council of *Nice*: which ought not to embarrass a learned Man, who should know, that *Justin Martyr*, *Athenagoras*, *Tertullian* and St. *Cyprian*, spoke of it with at least as much clearness. Moreover, he ought to have consider'd, that it was impossible to conceive how a Christian should endeavour to turn our Mysterys into ridicule, and inveigh with design against Christianity.

Such a Religion as *Socinianism*, that is subject to so many Difficultys, where one sees so much

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uncertainty on every side, and where the most common Doctrines are deny'd, as well as the most antient and most firmly establish'd, is neither fit to fix the Mind nor the Heart. From thence comes the perpetual Inconstancy of the *Socinians* of our days. They change their Sentiments every moment; and scarce having any certainty in their Opinions, because they would have a Philosophical Evidence in the Truths of Faith, they incessantly go round in a Circle about the true Religion, without being able ever to come at it. The Mind of Man is made for knowing and worshipping of God, but it must be fix'd by Motives upon which it can rest; and these Motives the *Socinian* Religion will never be able to furnish. Thus when they have pass'd some time in that Sect, they are soon apprish'd of their wavering State between Doubt and Knowledge; and like People that are ready to drown, they grasp at the first thing that comes in their way. Some of them embrace *Spinosism*, some *Popery*; others go over to *Judaism* or to *Mahometanism*, and very few of them return to the *Orthodox* Religion. The Hatred and Contempt they conceiv'd against it at the time of their Separation from it, will not permit them to take this Course any more; which nevertheless would be the only one whereby to put themselves in a peaceable State, rectify all their Mistakes, and fix their Uncertainty.

These Apostacys of the *Socinians* have been very frequent; I have gather'd many Examples, which I shall relate. There is nothing more proper to convince an equitable Reader of the Truth of my Reflections. I will go farther back than the modern *Socinianism*: The Doctrines of that Sect have been often held, and often proscrib'd by the Church; but they never made any lasting

ing Body, till *Mahometanism* and the *Socinians* of our days appear'd.

The first Example that I produce is the Emperor *Julian*, upon which I perceive at first glance, that I shall scarce be allow'd a hearing; but as I shall say nothing besides what I draw from his own Works, or from the Works of those Authors who liv'd in his time, I hope the Reader will do me the Justice to weigh my Reasons, and examine them without prejudice.

The Emperor *Julian* was brought up in the Christian Religion, whereof I shall give incontestable Proofs. I should not have undertaken to prove a Fact that appears to me so evident, if some years ago a certain Author (who seems to have got a habit of denying and affirming without reason whatever comes in his head) had not thought fit to publish a Dissertation (b), in which he maintains, that *Julian* never was a *Christian*, and that probably he never was baptiz'd. Thus to give the Lye to all Antiquity, requir'd some good Proofs; but none is to be met with in all that Dissertation. The Author charges *Socrates* and *Sozomen* with Unfairness; he explains their Passages as he pleases, and pretends that his groundless Conjectures are preferable to the Testimonys of these Authors, who were almost *Julian* the Apostate's Contemporaries. Such a way of deciding a Point, if it was supported by a little Learning, would be less odious; but our Author is yet weaker with regard to his Learning, than to his Reasoning. Some time ago he wrote the Apology of *Sardanapalus* (c), whom he cannot justify without giving the Lye to all Authors both antient and modern;

(b) *Observat. Selectarum Halensium*, Tom. III. p. 185.

(c) *Ibid.* Tom. X. p. 398.

and yet there is not one good Proof in all that he advances: And as if it was not enough to be ignorant and rash too, he likewise endeavours to be impious, and openly laughs at the Authority of the Holy Scriptures (d). But I give him up to his ill Fate, and the Correction of those who may have an Interest in his Conduct. I return to the Emperor *Julian*, whom I shall prove to have been a Christian by incontestable Testimonys.

Julian himself testifies, that in his Youth he had made Profession of the Christian Religion; not to say any thing of his Letter to the People of *Alexandria*, quoted by *Baronius* (e), in which *Julian* says he had spent twenty years of his Life in the *Christian Religion*: I shall bring authentick Proofs drawn from his other Works, against which I know nothing can be objected.

1. In the first place, in a Philosophical Discourse address'd to one *Heraclius* a *Cynick*, he makes an allegorical recital of his own Life; in which he tells us, that *Jupiter* touch'd with Compassion for Mankind, who was fallen into Impiety and Irreligion, resolv'd to remedy it: That he cast his Eyes on a young Man, whom he committed to the Care and Conduct of the *Sun*, after having made him swear, that he would direct him in his Actions, and cure him of his Distemper (f). The Sequel of this Discourse shows, that this pretended Impiety was *Christianity*; that the young Man recommended to the *Sun* was *Julian* himself, and that the Disease he was to be cur'd of was the *Christian Religion*.

(d) Ibid. pag. 400.

(e) *Baronius* ad annum 362. num. 246. *The Author of the Dissertation I was speaking of, says it was address'd to the People of Antioch; but this is like his ordinary exactness.*

(f) *Orat.* 7. pag. 229. Edit. *Spanhemianæ*.

2. The same *Julian*, in a Letter address'd to the Senate and People of *Athens*, declares that he had renounc'd the *Christian Religion* before his Advancement to the Empire; and that when he was rais'd to the Dignity of *Cæsar*, one only of his Domesticks knew his Sentiments concerning *Religion* (g). It was necessary indeed he should hide himself with abundance of care. If the Emperor *Constantinus* had had the least Suspicion of him as to that matter, *Julian* would have been lost to all Intents and Purposes.

3. In the mean time the Noise of his Infidelity spread abroad: His Brother *Gallus* was alarm'd at it, and shew'd his Concern for it in a Letter, that is preserv'd among the Works of the Emperor *Julian*. *Gallus* says in that Letter, that he had learnt News which extremely afflicted him; that there went a Report, that *Julian* had renounc'd his former Religion, and embrac'd Paganism; but that their Father *Actius* had disabused him, by informing him, that *Julian* did not cease to frequent the Holy Assemblys, and that he was very earnest in the Worship of God, according to the Principles of the Christian Religion. We shall see presently who was this spiritual Father of *Gallus* and *Julian*.

4. Moreover, I produce the positive Testimony of *Julian* himself, who explains himself clearly at the beginning of his Books against the Christian Religion. *Cyril of Alexandria* has preserv'd considerable Fragments of that Work. The first of all these Fragments, which probably was *Julian's* Exordium, at first glance shews, that this Emperor had made Profession of the Christian Religion, since he thought himself oblig'd to

(g) Pag. 275, 277. Edit. Spanhemianæ.

give the Publick an Account of the Motives that induc'd him to renounce it.

“ I thought it proper, *says that Apostate Em-*
 “ *peror*, to present to the view of all the World,
 “ the Reasons which persuaded me, that the *Sect*
 “ *of the Galileans* is nothing but a Trick and
 “ Fiction purely human, maliciously invented ;
 “ which tho it hath nothing of Divine, hath
 “ notwithstanding prevail'd so far as to seduce
 “ the inferior part of the Soul, and abuse the
 “ Passion that Men have for Fables, in giving a
 “ colour of Truth and Persuasion to prodigious
 “ Fictions.”

I believe any one that considers these words, will be sufficiently convinc'd, that *Julian* was a Christian before his Advancement to the Empire. But I shall give new Proofs that will render this Matter incontestable.

Gregory of Nazianzen, Contemporary and Condisciple of *Julian*, in the first of his Orations against this Emperor, relates several Particulars of his Education. He says (*b*), among other things, that the Emperor *Constantine* his Uncle took care that he and his Brother *Gallus* should be instructed in the *Belles Lettres*, but particularly in the Christian Philosophy. He adds (*i*), that both these Princes devoted themselves to Holy Orders ; that they were promoted to the Degree of Readers, and perform'd the Functions of that Office, being persuaded that such an Em-

(*b*) Πᾶσαν τὴν ἐγκύκλιον παιδεῦσαι ἐκπαιδεύοντο αὐτὲς σὺ θεῶν καὶ βασιλείας. ἔχρωντο δὲ καὶ τὴν καθ' ἡμᾶς φιλοσοφίαν πλέον.
Gregor. Nazianz. Invest. prima in Julianum, p. 58.

(*i*) Τῷ ὡ γὰρ κληρῶ φέροντες ἑαυτὲς ἐγκατελέξαν, ὥστε καὶ τὰς θείας ὑποαναγινώσκον τῷ λαῷ βίβλους, ἡδύνοντο ἑλαττον εἰς δόξαν αὐτοῖς, τὸτο εἶναι νομίζοντες, ἀλλὰ καὶ παντῶν μείζον καλλώπισμα τὴν ἐνσεβείαν. *Ibid.*

ployment could not but tend to their Honour, looking upon Piety as the most solid Ornament they could be cloth'd with. *Julian*, continues *Gregory of Nazianzen*, being arriv'd at a more advanc'd Age, spoil'd himself by the Study of the Pagan Philosophy, or rather by his Conversation with the Philosophers and Sophists of his time; but he did not begin to make Profession of Paganism, till after his Advancement to the Empire (k).

As the Author, who has given occasion to this Digression, hath been pleas'd to call *Julian's* Baptism in question, I shall satisfy him thereupon by the same *Gregory of Nazianzen*. This does not seem very necessary, after having prov'd that he was promoted to the Office of Reader; but the Author I am refuting denies this Fact, altho 'tis founded on the Authority of *Gregory of Nazianzen*. This is what one can scarce conceive: such Boldness is even past Imagination. I shall oppose the Authority of this Father to that of our Author; and one would do great Injury to the former, if he should be in suspense one moment to give him the preference due to him. Hear what he says in his first Invektive against *Julian*, with respect to this Emperor's Baptism:
 " *Julian* being advanc'd to the Empire, effac'd by
 " profane Sacrifices, and polluted by abominable
 " Mysterys the Water of his Baptism, and the
 " Initiation he had receiv'd to our Holy My-
 " sterys."

(k) At the beginning he made a shew as if he had been a Friend to the Christian Religion. Ut omnes nullo impediēte, ad sui favorem illiceret, adhærere cultui Christiano fingebat, a quo jampridem occulte desciverat, arcanorum participibus paucis. *Amm. Marcellin. lib. 21. cap. 2. p. 206.*

After this, we have nothing to do but to consider, whether we ought to give more credit to *Gregory of Nazianzen*, Contemporary with *Julian*, relating Facts that happen'd in his own time to a Person whom he knew, besides having the Emperor himself giving Testimony to what he says by his own words ; or to the Apologist of *Sardanapalus*, who, thirteen hundred years after *Julian's* Death, presumes to deny Facts that pass for incontestable a little after the Death of this Emperor, and which were afterwards believ'd by all Antiquity.

We have no more to do but to examine of what Sect of Christians *Julian* made Profession ; which is not very easy to do, considering the Dissensions in the Church, under the Government of his Cousin *Constans*. But the Letter of *Gallus*, quoted above, clearly enough shows, that *Julian* had embrac'd *Arianism*, particularly that *Arianism*, against which the *Arians* of his time pronounc'd an Anathema. *Aetius*, whom *Gallus* calls his and *Julian's* spiritual Father, was excommunicated by *Eudoxus* and *Zenophilus*, *Arian* Bishops, and sent into Exile by the Emperor *Constans*, because of his Errors about the Nature of the Word. This Arch-Heretick had introduc'd a Geometrical Method into the Explanation of the Mysterys of Faith ; and St. *Epiphanius* hath preserv'd us a small Treatise, which he had compos'd against the eternal Divinity of our Lord Jesus Christ. This Treatise consists only of 47 Definitions, from which *Aetius*, after his Method, draws Consequences against the Orthodox Faith.

Julian was no sooner advanc'd to the Empire, but he recall'd *Aetius* from his Exile, and invited him to come and see him. He likewise order'd all Necessarys for his Journey at the publick Expence,

Expençe, “ remembering yet, said he, the ancient Friendship and Tye betwixt us formerly.” The Emperor not contented with these Marks of Distinction, gave *Aetius* an Estate in the Isle of *Lesbos*, probably to diminish the Grief which his Apostacy caus’d in his spiritual Father (l). This Circumstance is mark’d in *Philostorgius*’s History, which is very large in describing the Life and Adventures of *Aetius*. He mentions his Journey to *Julian* at the desire of *Gallus*, upon the occasion of the noise of *Julian*’s Inclinations to Paganism. The same *Philostorgius* says, (m) that *Gallus* kept *Aetius* with him, for his Interpreter of the Holy Scriptures. *Sandius*, who made Profession of the same Religion with *Philostorgius*, hath treated very largely of the Life of *Aetius* in his Ecclesiastical History (n). That Heresiarch is the Hero of these two Authors.

We have reason therefore to suspect, that *Julian* made Profession of the same Religion with *Aetius*. That Religion consisted in Opinions very little differing from Photinianism. It was rather founded upon pretended Geometrical Reasonings, than upon the Principles of the Holy Scriptures; from whence we may conclude, with pretty much Assurance, that the Errors about the Trinity, join’d with his continual Conversation with the Sophists and Philosophers, gave occasion to *Julian* to precipitate himself, as he did, into the impious Errors of Paganism.

(l) Τῆς παλαιᾶς γνώσεως τὲ καὶ συνηθείας μέμνημεν ὁ ἀφ’ ἐκεῖθεν πρῶτος μετὰ ἡμῶν. *Julian. Epist. 31. p. 404.*

(m) ————— *Solatia luctus*

Exigua ingentis, misero sed debita patri.

(n) Ὁ μὴν ἄλλα καὶ τῶν Θεῶν μαθήματων ὁ Γάλλος διδασκαλὸν τὸν Ἀέτιον ἐποίητο. *Philostorg. lib. 3. pag. 50.*

Ahmed Ben Edris, a Mahometan Divine, who some Ages ago wrote a Book of Controversy against the Christians, accuses St. Paul, in a fabulous Narration, full of ridiculous Circumstances, of having introduc'd the Doctrine of the Trinity into the Christian Religion. He says, That St. Paul had four Disciples; the first call'd Jacob, the second Nestorius, the third Melcun, and a fourth, whom he calls by no other name than that of Orthodox. From the first three, he says, are descended the Jacobites, Nestorians and Melchites, whose Sentiments he describes very well. Those three Partys, altho divided among themselves (the Mahometan Author still speaks) did nevertheless persecute, and that by St. Paul's Order, the Followers of the Orthodox, who only acknowledg'd in Jesus Christ the quality of Prophet and Ambassador of God. They reduc'd their Disciples to the necessity of flying for Refuge into the Desarts of Syria, where being protected by the Jews, they liv'd a retir'd solitary Life, and became Hermites. This Sect, continues Ahmed, subsisted till the time of Mahomet's Mission; and thirty of them being inform'd concerning the Mahometan Religion, immediately embrac'd it. If we had the Books from which Ahmed drew this Narration, we should without all doubt see, that he has added a great deal of his own, agreeably to the Custom of the Arabians in all their Compilations. However this be, one may see here sensible Traces of Ebionism. Those Hereticks hated St. Paul, whom they treated as an Apostate and Transgressor of the Law. We have no reason to doubt, but in Mahomet's time there were some who liv'd in Retirement, to save themselves from Persecution. And therefore however embroil'd and perplex'd this Narration be, we may conclude that the thirty Persons, whom Ahmed speaks of, were the remains of the Ebionites,

nites, who, without any difficulty, embrac'd the Doctrines of the false Prophet, who reviv'd Opinions perfectly like their own.

In the Continuation of the Chronicles of *Isidorus* of *Seville*, by *Ildefonsus* Archbishop of *Toledo*, we find the History of one *Theodiscus*, who succeeded *Isidorus* in the Archbishoprick of *Seville*. This Man taught Errors concerning the Divinity of our Lord Jesus Christ, for which he was condemn'd and depos'd. Irritated with this Affront, he renounc'd the Christian Religion, and embrac'd *Mahometanism*. Hear what *Ildefonsus* relates of him, in the Collection made by *Luke* of *Tuy*.

“(o) *Theodiscus*, by Nation a *Greek*, succeeded
 “ to the blessed Doctor *Isidorus*. This Man was
 “ learned, and was Master of a great many
 “ Tongues. He was very eloquent, but, as
 “ the Event shew'd, he was a ravening Wolf
 “ under Sheep's Clothing; for in hatred to the
 “ Faith, he corrupted the Books that Father
 “ *Isidore* had written concerning the knowledg
 “ of natural things, and the Art of Physick, in
 “ a very beautiful Stile, these Works not having
 “ been yet made publick.—Having been found
 “ unfaithful and unsincere in this and many o-
 “ ther things, and besides, being convicted of
 “ Errors

(o) Successit beatissimo Doctori Isidoro Theodiscus, Natione Græcus, varietate linguarum doctus, exterius locutione nitidus, interius autem, ut exitus demonstravit, sub ovina pelle lupus rapacissimus: nam libros quosdam de naturis rerum, & Arte Medica, necnon & de arte notaria, quos pater Isidorus facundo stylo composuerat, & nedum ad publicum venerant, in odium fidei corrupit, refecans vera, & inferens falsa: Atque per quendam Arabem, nomine Avicennam, de Latino in Arabicum transulit. Hic in his & aliis pluribus infidelis inventus, & erroneus

“ Errors in Faith, he was degraded from the
 “ Archiepiscopal Dignity in Synod. For he as-
 “ serted that our Lord and Saviour Jesus Christ
 “ was not the very same God with the Father
 “ and the Holy Ghost, but was God only by
 “ Adoption. He was, as I said, depriv’d of
 “ the Sacerdotal Dignity; and retiring among
 “ the *Arabians*, he adher’d to the Sect of the
 “ false Prophet *Mahomet*, who taught many de-
 “ testable Opinions under the Reign of the Em-
 “ peror *Heraclius*.”

Mariana reports the same Story, with almost the very same Circumstances (p). He only adds to it, that *Theodisclus* was depos’d under the Reign of *Chindaswinthus* King of *Spain*, in the seventh Council of *Toledo*. Whether he hath drawn this Circumstance from some Author unknown to me, or whether he was led to this Conjecture by the words of *Ildefonsus*, which I have quoted, I know not. We must nevertheless own, that this History of *Theodisclus* is liable to some Difficultys.

1. *Ildefonsus* seems to say, that *Theodisclus* made use of *Avicenna*, to translate into *Arabick* the

neus in articulis fidei comprobatus, per Synodum ab Archiepiscopali dignitate degradatus est. Afferebat enim Dominum nostrum Jesum Christum, cum Patre & Spiritu sancto, non esse unum Deum, sed potius adoptivum. Hic, ut dictum est, privatus honore Sacerdotii ad Arabes transit, & Sectæ Pseudoprophetæ Mahometi adhæsit, & plura docuit detestanda sub Imperatore Heraclio. *Ex libro tertio Chronicorum Mundi Lucae Iudenensis, pag. 53.*

(p) *Marian. lib. 6. de rebus Hispaniæ, cap. 7. p. 363. sub anno 639. See also Baronius, ann. 636. num. 9. & ann. 649. num. 85. where he cites Roderick of Toledo upon this same History. Sandius, lib. 3. Hist. Ecclesiast. p. 353. Ambrose, in the General Chronicle of Spain, lib. 12. cap. 27. fol. 136.*

Books of *Isidore*, which he had corrupted; and every body knows that *Avicenna* liv'd in the eleventh Century, and consequently could be known neither to *Theodisclus* nor to *Ildefonsus*.

2. *Isidore* of *Seville* died about the year of Jesus Christ 635. and the seventh Council of *Toledo*, to which *Mariana* ascribes the Deposition of *Theodisclus* (altho no mention is made of this in what remains to us of that Council) was held in the year 646. We find one *Honoratus*, Bishop of *Seville*, among the Prelates who subscrib'd the sixth Council of *Toledo*, held in the year 638. Thus it is hard to conceive how *Theodisclus* could be the Successor of *Isidorus*.

One might perhaps be able to elude the first difficulty, by saying, that *Avicenna*, who is here spoken of, is not the famous *Avicenna*, or *Ibn Sina* of the *Arabians*; but one can hardly be satisfy'd with this Solution. It is more probable that *Luke* of *Tuy* hath inserted his own Conjectures into the Text of *Ildefonsus*; and that jealous of the Glory of the *Spanish* Nation, he was willing to attribute to *Isidorus* the Discoverys that *Avicenna* might have made in Physick and Philosophy: the name of this *Arabian* Philosopher being very famous in *Spain* in the thirteenth Century, which is that in which *Luke* of *Tuy* liv'd, who was the Collector and Continuer of the Chronicles of *Isidorus* and *Ildefonsus*.

As to what concerns the Chronological Difficulty, either *Theodisclus* did not immediately succeed to *Isidorus*, in which Case he might have been Bishop of *Seville*, in the Interval betwixt 638 and 646; or it may be, that out of hatred to his Apostacy, another name was substituted in the Signatures of the sixth Council of *Toledo*.

There remains another Difficulty to be resolv'd: *Theodisclus*, says *Ildefonsus*, retir'd amongst

mongst the *Arabians*, and *Mariana* makes him pass into *Africa*. This Province was not conquer'd by the *Mahometans* till the 26th year of the *Hegira*, under Caliph *Othman*, that is, about the year of our Lord 647, the year immediately after the seventh Council of *Toledo*. But this is easily explain'd, if we consider that *Theodiscus* might perhaps not pass into *Africa*, till some time after his Deposition.

Whatever comes of these Difficultys, they ought not to prevail over the Testimony of *Ildefonsus*, who dy'd in the year 657, and so related nothing in this matter, but what pass'd under his own Eyes. They who have been at the pains to run thro the antient Chronicles of *Spain*, know that one meets every moment with Chronological Difficultys; in opposition to which it is very difficult to arrive at Clearness, with the small Light that the *Spanish* Authors, who preceded the coming of the *Moors* into *Spain*, furnish us with.

Baronius mentions another Archbishop of *Seville*, who, in the twelfth Century, embrac'd *Mahometanism*, and to whom *Hugh* of *St. Victor* wrote, to bring him back from his Apostacy to the Profession of the Truth. But I have not been able to find what Motives carry'd that Prelate to so detestable a Resolution.

I come now to the present *Photinianism*; its Beginnings and Progress bear the stamp of *Mahometanism*. I shall bring unexceptionable Proofs of this; and what I shall say, will make it appear more sensibly, than any thing I have already said, that there is a perfect Conformity between *Socinus* and his Disciples, and *Mahomet* and his Followers. The most antient Monument that we have of *Socinianism*, is taken from a Manuscript Life of *Lelius Socinus*, cited by *Lubinietski*, in his

his *History of the Reformation of Poland* (q), part of which I here present you with. In the year 1546. several Persons assembled at *Vincenza*, and other Towns in the Territory of *Venice*, with a design to study the Truths of Christianity, and to re-establish Religion in its Purity. Behold what their pretended Discoverys end in ! They reduc'd the Confession of their Faith to this, viz. to believe that there is but one God, whose only Son Jesus Christ of *Nazareth* was truly a Man, conceiv'd by the Operation of the Holy Ghost in the chaste Womb of a Virgin ; that in the time determin'd of God, this same Jesus was sent to Men to teach them the Mysterys of the Gospel, and the ways that lead to eternal Life, by the practice of Moral Virtues ; that as to what concern'd the Doctrines of the Trinity, of the Divinity of Jesus Christ, of Justification thro his Merits, whether they were apply'd to Men by Faith or by Works, these were Opinions introduc'd into the Church by Pagan Philosophers. That pious Society, as *Lubinietski* is pleas'd to term them, could not escape the Sagacity of the Inquisitors. It was scatter'd, and some of the Gang were executed. A certain Abbe, call'd *Bucali* (r), with forty of his Friends, who made Profession of the same Errors, went to *Turky*. These Fugitives settled first at *Theffalonica*, but the Abbe *Bucali* went to *Damascus*, where he died. Others, of the number of whom was *Lelius Socinus*, fled to *Switzerland*, *Moravia* and *Poland*. *Socinus*, before he settled at *Zurich*, where

(q) *Lubinietzki Hist. Reform. Polon. lib. 1. p.38,39.1*

(r) *His Name was Leonard Bucali, or Busali : He was reduc'd to turn Taylor at Damascus for a Livelihood. Sandius Bibliothec. Anti-Trinitar. p.18.*

he died, travel'd into all these Parts; and when he came to *Poland*, he insinuated the Principles of his Sect into *Lismaninus*. And therefore we may give the name of *Socinianism* to this Sect, even before *Faustus Socinus* went to *Poland*, to bring that Mystery of Iniquity to its last perfection.

These were the beginnings of that unhappy and cursed Sect. *Poland* and *Germany* shar'd with the *Turks* the Ruins of the Dispersion of *Venice*; but the *Turks* had the greatest Lot: And indeed they seem'd to have the best Right to it. *Michael Servetus*, who was the first that dogmatiz'd in the sixteenth Century against the Mystery of the Trinity, had dip'd into the *Alcoran*, upon the Briars of which (they are the words of (s) *Lubinietski*) like a Bee, he gather'd the Honey of his Doctrine. He had travel'd from *Spain* to *Africa*, doubtless with a Design to communicate his Sentiments to the *Mahometan* Doctors, and profit by their Instructions. Altho his Doctrines were not agreeable in all things to those of *Mahomet*, yet they did not differ so far from them, as to deserve to be entirely rejected by the *Mussulmen*, among whom there are certain Doctors who go yet farther than *Servetus*, when they speak of our Saviour.

We ought not therefore to be surpriz'd, if the *Unitarians* of *Transylvania*, in the Infancy of their Sect, cited the *Alcoran* as one of the Classick Books of their Religion. When I come to speak of *Socinus*, I shall describe the vain Efforts he made to remove the Scandal which such dishonourable Quotations occasion'd to Persons who were not

(s) Ut ingenium excoleret, in Africam quoque transfretaverat. Is apud inftar cuncta sibi profutura ubique colligens, & ex ipsis Alcorani—tribulis mellis materiam exigebat. *Lubinietski Hist. Reform. Polon. l. 2. cap. 5. p. 96.*

willing to pass for Renouncers of the Christian Religion.

But here is somewhat yet more bold and surprizing. You will see in the History that I am going to relate, *Mahometanism* mark'd with such evident Characters, as are sufficient to convince the whole World. Nothing can better justify that which I have already advanc'd than this Narration. I have drawn this Account from several authentick Monuments, which I shall be careful to cite very exactly.

About the year 1569. *Frederick III.* Elector *Palatine*, undertook to regulate the Discipline of the Churches of his Country upon the foot of that of *Geneva*. He could not obtain his end, without some Difficultys that this Establishment had to grapple with on the part of several learned Men, as well Seculars as Ecclesiasticks. Among these, he who distinguish'd himself the most was one *Adam Neuser*, originally of *Swabia*; who having renounc'd *Lutheranism* to embrace the Reform'd Religion, fled into the *Palatinate*. This Minister, tho he had a great many Faults, among others that of Drunkenness, had nevertheless an external Appearance of Zeal, and a kind of Eloquence which had gain'd him the Esteem of the Populace. Having taken the liberty in a publick Dispute to advance, that the Discipline which the Elector was desirous to introduce was contrary to the Word of God; the Elector, who by other Instances understood the troublesom Temper of *Neuser*, remov'd him from the Church of *St. Peter* in *Heidelberg*, where he then exercis'd his Ministry, to that of the *Holy Ghost* in the same City, where he had nothing else to do but to say the Morning-Prayers. This Degradation put him beside himself, and so he endeavour'd to be reveng'd, by bringing

to light the Sentiments that he had been a hatching for some years. He began then to establish, to the utmost of his Power, *Photinianism*, the whole Extent whereof he fully understood, since he did not distinguish it from *Mahometanism*. For this effect, having gain'd one *John Sylvan*, Minister and Inspector of the Church of *Ladebourg*, and some other Ministers of the *Palatinate*, he was at great pains to settle a Correspondence by Letters with *George Blandrata*, and to put himself and his Accomplices under the Protection of Sultan *Selim*, Emperor of the *Turks*. He gave the Ministers whom he had gain'd to understand, that the Grand Seignior had given a vast Country to the Vayvode of *Transylvania*, for the maintenance of the Anti-trinitarian Ministers; and this pretended Liberality of the *Turks* was one of the Motives, by which he thought to engage them to his Conspiracy against the Christian Religion, and the Fidelity which he ow'd to his Prince. It is certain that he enter'd into this Combination, which, properly speaking, was a meditated Syncretism between *Mahometanism* and the new *Photinianism*. The authentick Pieces produc'd at the Process of *Neuser* and *Sylvan*, are convincing Proofs of this; to say nothing of the Confession of these two Wretches.

The Emperor *Maximilian II.* having call'd a Diet at *Spire*, where he was present in Person, with several Princes and Electors of the Empire, an Envoy from the Vayvode of *Transylvania* came there on the part of his Master, to make some Propositions of Alliance with the Emperor and the States of the Empire. *Neuser*, *Sylvan*, and one call'd *Mutthias Vehe*, who enter'd into their Combination, went to *Spire* to wait on that Envoy. *Sylvan* gave him a Letter for *George Blandrata*: *Neuser* gave him another for *Selim II.* Emperor

Emperor of the *Turks*. This Letter having been produc'd at the Trial of *Neuser*, own'd and acknowledg'd by himself; and besides, it being essential to the Fact we are now upon, I shall, notwithstanding its length, 'communicate it to the Publick, translated from the *German* with abundance of Exactness (u).

Most Invincible and Most Powerful Monarch.

“ **I** *Adam Neuser*, a Christian born in *Germany*,
 “ and advanc'd to the Dignity of Preacher
 “ to the People at *Heidelberg*, a City where the
 “ most learned Men at this day in *Germany* are to
 “ be found, do fly for Refuge to your Majesty
 “ with a profound Submission, conjuring you for
 “ the Love of God, and of your Prophet, on
 “ whom be the Peace of God, to receive me
 “ into the number of your Subjects, and those of
 “ your People that believe in God. For by the
 “ Grace of the Omnipotent God, I see, I know,
 “ and I believe with my whole Heart, that your
 “ Doctrine and your Religion are pure, clean,
 “ and acceptable to God. I am firmly persuaded
 “ that my Retreat from among the idolatrous
 “ Christians will engage many Persons of Consi-
 “ deration to embrace your Belief and your Re-
 “ ligion, especially since many of the most
 “ learned and most considerable amongst them
 “ are herein of the same Sentiments with me, as
 “ I shall inform your Majesty by word of mouth.
 “ As to what concerns my self, I am certain-
 “ ly one of those, of whom it is said in the

(t) *Antiquitates Palatinæ*, pag. 337. *The Extract of the Process of John Sylvan and Adam Neuser, taken from the Archives of Heidelberg.*

" 13th Chapter of the *Alcoran*, The Christians
 " shew us abundance more good Will than the Jews ;
 " and when their Priests and Bishops, provided they
 " are not impudent and opinionated, understand the
 " Commandment which the Prophet of God gave,
 " and thereby acknowledg the Truth, they say, with
 " Tears in their Eyes: O God ! we hope from our
 " Hearts, that since we believe the same thing that
 " thy good People do, thou wilt also make us enter
 " into their Communion: For why should not we be-
 " lieve in God, and in Him who is manifested to us
 " by the Truth?

" Certainly, O Emperor ! I am one of those
 " that read the *Alcoran* with Joy ; I am one of
 " those that desire to be of your People ; and I
 " give Testimony before God that the Doctrine
 " of your Prophet, upon whom be the Peace of
 " God, is of undoubted Truth. For this rea-
 " son I most humbly supplicate your Majesty,
 " for the Love of God, and of your Prophet, to
 " be graciously pleas'd to hear me, and know af-
 " ter what manner the God of Mercy hath re-
 " veal'd his Truth to me.

" But first of all your Majesty ought to be en-
 " tirely persuaded, that I have not recourse to
 " your Protection, as some Christians are accus-
 " tom'd, who because of their Crimes, Thefts,
 " Murders or Adulterys, cannot live with Safe-
 " ty among the People of their own Religion.
 " For I had resolv'd above a year ago to fly for
 " Refuge to you, and was advanc'd in my way
 " as far as *Presburg* ; but not understanding the
 " *Hungarian* Language, I could go no further,
 " and against my Will was constrain'd to return
 " to my own Country, which I should not have
 " ventur'd to do, if I had fled for any Crime.
 " Besides, nothing constrains me to embrace your
 " Religion ; for who could force me to it, being
 " unknown

“ unknown to your People, and at so great a
“ distance from them ?

“ So your Majesty ought not to place me in
“ the number of those Christians, who being
“ conquer’d, and made Prisoners by your Sub-
“ jects, embrace your Religion, but not with
“ good Will ; and who so soon as they find occa-
“ sion, run away and renounce the true Faith.
“ Wherefore I again supplicate your Majesty to
“ lend attention to what I am going to say, and
“ to be inform’d of the true Cause of my Re-
“ treat to your Dominions.

“ Being promoted to the Dignity of Preacher
“ in the famous University of *Heidelberg*, by the
“ Elector *Palatine*, who, next to the Emperor, is
“ the most powerful Prince in *Germany* ; I begun
“ to weigh maturely within my self the divers
“ Dissensions and Divisions of our Christian Re-
“ ligion : for so many Persons as there are a-
“ mongst us, there are so many different Opi-
“ nions and Sentiments. I begun with abstrac-
“ ting from all the Doctors and Interpreters of
“ the Scripture, who have wrote and taught
“ since the days of the Prophet Jesus Christ. I
“ ty’d my self only to the Commandments of
“ *Moses*, and to the Gospel. Then I call’d upon
“ God inwardly with a most religious Applica-
“ tion, and pray’d him to shew me the right
“ way, that I might not be in danger to mislead
“ my self and my Hearers. Then it pleas’d
“ God to reveal to me *the Article of the Invoca-
“ tion of one only God* ; upon which Article I com-
“ pos’d a Book, in which I prove, that the Doc-
“ trine of Jesus Christ did not consist in asserting
“ that he was himself a God, as the Christians
“ falsely alledg ; but that there is only one God,
“ who hath no Son consubstantial with him. I
“ dedicated this Book to your Majesty, and I am
“ very

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“ very sure that the most able Men among the
 “ Christians are not capable of refuting it.
 “ And wherefore indeed should I associate to
 “ God another God like unto him? *Moses* hath
 “ forbid it, and *Jesus Christ* never taught it.
 “ Afterwards fortifying my self from day to
 “ day by the Grace of God, and understanding
 “ that the Christians abuse all the Benefits of *Je-*
 “ *sus Christ*, as formerly the *Jews* abus’d the
 “ brazen Serpent [upon which I have wrote a
 “ Treatise, which I have now by me] I conclu-
 “ ded that nothing pure is to be found amongst
 “ the Christians, and that all they have is falsi-
 “ fy’d. For they have perverted, by their false
 “ Interpretations, almost all the Writings of
 “ *Moses* and the Gospel, which I have shewn in a
 “ Book wrote with my own hand, and which I
 “ shall present to your Majesty.

“ When I say that the Christians have falsi-
 “ fy’d and corrupted the Commandments of *Mo-*
 “ *ses* and the Gospel, I mean only the Words
 “ and the Sense; for the Doctrine of *Moses*, of
 “ *Jesus* and of *Mahomet*, agree in every thing,
 “ and are not contrary in any thing, as I shall
 “ prove by Texts of the *Alcoran*.

“ We find these words in the second Chapter
 “ of that Book : *Even (x) as God hath given a*
 “ *Book to each of his Prophets, he hath also given*
 “ *one to Jesus Christ, the Son of Mary, to whom the*
 “ *Spirit of God gave Testimony, by assisting him.*
 “ *What reason have you to contradict the Prophets*

(x) There is in this Place a long train of Passages out of the
Alcoran; but *Neuser* having taken them from the antient
 Latin Version, which is very unfaithful, and besides having
 translated them in an unintelligible manner, I could not think of
 putting them in our Language.

“ that are sent to you? Perhaps they do not say
 “ things that are altogether agreeable to you, &c.

“ These Passages clearly shew, that the *Alco-*
 “ *ran* gives a very advantageous Testimony to
 “ *Moses* and *Jesus Christ*. But it insists princi-
 “ pally upon the Christians corrupting the Com-
 “ mandments of *Moses*, and the Gospel of *Jesus*
 “ *Christ*, by their false Interpretations. Indeed
 “ if the Word of God was faithfully interpre-
 “ ted, there would be no difference among the
 “ *Jews*, *Christians* and *Turks*. Thus what the
 “ *Alcoran* so often repeats, is true. The Doc-
 “ trine of *Mahomet* destroys all the false Inter-
 “ pretations of Scripture, and teaches the true
 “ Sense of the Word of God.

“ But why should I enlarge more? Your Maje-
 “ sty knows all this already. And therefore I re-
 “ turn to my purpose.

“ After that, by the Grace of God, I under-
 “ stood there was but one only God; that
 “ I had observ’d that the Doctrine of *Jesus*
 “ *Christ* was not taught as it ought to have been;
 “ that all the Ceremonys of the Christians were
 “ very much different from their first Institution;
 “ I began to think I was the only Man of
 “ my Opinion in all the World. I had not yet
 “ seen the *Alcoran*: and among us Christians
 “ there was care taken to spread in all Parts such
 “ infamous and scandalous Reports against every
 “ thing that concerns the Doctrine of *Mahomet*,
 “ that the poor People, who are made to be-
 “ lieve these things as so many Truths, are seiz’d
 “ with Horror, and run out of themselves at the
 “ very name of the *Alcoran*. Nevertheless, by
 “ an Effect of Divine Providence, that Book fell
 “ into my hands, for which I give Thanks to
 “ God; to God, I say, who knows that in my
 “ Prayers I invoke him for your Majesty, and
 “ for

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“ for all those that belong to you. I sought all
 “ sorts of ways to impart the knowledg of
 “ these Truths to my Auditors: and in case they
 “ would not receive this Doctrine, I resolv’d to
 “ ask leave of the Elector to abandon my Charge,
 “ and retire to you.

“ I begun to attack, by way of Dispute, in
 “ the Churches and in the Schools, some Points
 “ of our Doctrine, and obtain’d what I wish’d:
 “ For I brought the Matter to such a Point, that
 “ it was known to all the States of the Empire,
 “ and I drew several learned Men to my side.
 “ What that Doctrine was which I attack’d, your
 “ Majesty will learn by a Paper I send you, which
 “ comes from the Elector himself, and is seal’d
 “ with his own Seal.

“ My Sentiments, and the Interpretations
 “ I make of the Scripture, not being confor-
 “ mable to the Doctrine of any of the Lear-
 “ ned, who have profess’d Christianity since the
 “ Birth of Jesus Christ; the Elector fearing that
 “ this good Doctrine will displease the Emperor
 “ *Maximilian*, who follows the Doctrines and
 “ Interpretations of the Pope; and, moreover,
 “ being threaten’d with an Invasion by the Em-
 “ peror and the States of the Empire, because he
 “ hath abandon’d Popery, and chang’d his Reli-
 “ gion, he hath depos’d me from my Charge
 “ (which was that of one of the principal Prea-
 “ chers of the Church) till some way could be
 “ found to unite me and his other Divines.
 “ Since that time he hath us’d a great many Me-
 “ thods to reconcile me and them together: But
 “ all his Pains have prov’d fruitless; for I de-
 “ fended the Truth with so much strength, both
 “ by writing and speaking, even in the Presence
 “ of the Elector himself, that Persons of the first
 “ Rank, and the very chief among them, are come
 “ over to my side.

“ Having

" Having foreseen by the Resistance that our
 " Divines, and the Elector himself, made to
 " these Beginnings of introducing the Truth,
 " how little I had to hope for what remain'd, I
 " easily concluded, that they would never admit
 " the more exalted and more excellent Doctrines.
 " For which reason I renounc'd the Service of the
 " Elector, and give up my self to your Majesty,
 " in hopes to enter the Lists with the idolatrous
 " Christians with more Success and less Danger,
 " and in the confidence I have of doing them
 " more Mischief, than if I remain'd among them.
 " Indeed so soon as the Christians are inform'd
 " that the Belief of your Majesty is founded upon
 " their Gospel, they will be able to hold out no
 " longer; for no Man can resolve to fight against
 " God, and do Violence to the Light of his own
 " Conscience, in acting against what he believes.
 " And when the Christians shall come to know
 " that your Majesty's Kingdom is certainly the
 " Kingdom spoken of in the second and se-
 " venth Chapters of *Daniel*; a Kingdom that
 " is to subdue all the People of the World, and
 " to bring all Emperors and Kings in Subjection;
 " they will not be disobedient, they will of them-
 " selves yield to your Authority.

" Wherefore, if your Majesty would reduce
 " the idolatrous Christians to the Knowledg of
 " one only God, aggrandize your Empire, and
 " spread the Worship of God thro the whole
 " Earth; now is the time to act. The Priests
 " and Preachers of the Christians are divided a-
 " mong themselves: The People begin to doubt
 " of their Faith: The Bishops and Magistrates
 " trample and oppress the poor People with so
 " much Cruelty, that these same People ardently
 " wish that your Majesty would come and tri-
 " umph over the Empire of *Germany*, and ease
 " the

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“ the Poor of the Burden with which they are
 “ oppress’d. They are heard every day to com-
 “ plain that their Priests deliver nothing but Falf-
 “ hoods and Lyes.

“ As to what concerns my self, I shall labour
 “ to the utmost of my Power, both by word and
 “ writing, and I shall spare no pains to convert
 “ the idolatrous Christians to the true Faith;
 “ to advance the Worship of God, and to have
 “ your Majesty’s Kingdom more and more ex-
 “ tended. For I will carry the Truth and the
 “ Worship of God to my Country, my Brothers,
 “ my Sisters, and all my Friends and Relations
 “ on Earth.

“ I recommend my self then with profound
 “ Submission to God and to your Majesty; and I
 “ doubt not but your Majesty will favourably re-
 “ ceive me and my Children, that I shall carry
 “ along with me. For as the Prophet says in
 “ the 18th Chapter of the *Alcoran*: *Be of good*
 “ *Faith towards those who throw themselves peaceably*
 “ *into your Arms.* And in the 15th Chapter: *Say*
 “ *to all those who come to the Faith, and who follow*
 “ *our Precepts; The Salvation of God be upon you.*

“ Let not your Majesty doubt of my Fidelity
 “ and Constancy in your Religion. I fear God;
 “ and I know what the Prophet saith: *They that*
 “ *forsake the Ways of God, and oppose his Prophet,*
 “ *after that they have known the right Way, hurt*
 “ *themselves, and not God.*

“ I invoke God, the Creator of Heaven and
 “ Earth, who hath sent *Moses*, *Jesus Christ*, and
 “ the Prophet; I invoke him, I say, that he may
 “ witness to my Soul, that all my Words are
 “ sincere, and that I speak from the bottom of
 “ my Heart; that I embrace your Religion, as
 “ it is contain’d in the *Alcoran*, and that I hold
 “ it

“ it to be the Law and Doctrine of the Omnipotent God.

“ As to what regards a more extensive Knowledge of the State of Christianity, I hope, by the Assistance of the Grace of God, to inform your Majesty by word of Mouth, whom I commend to the Protection of the Omnipotent.

“ I say before God, with the *Alcoran*, that no Force nor Constraint shall ever make me lye to God, abandon his Precepts, nor bind my self to another, from whom he hath deliver'd me.

“ I submit my self with all my Heart to that Law, and I earnestly pray God that by my means he may make known the Truth to the Christians. He is the true God, to whom all things are known.

Adam Neuser.

This Letter fell into the Elector's hands, as well as that of *Sylvan* to *Blandrata*, and happen'd after this manner. The Emperor *Maximilian* refus'd to enter into an Alliance with the Prince of *Transylvania*: He told his Envoy, that he could not think of making any Treaty with People that deny'd the Trinity, and the Divinity of our Lord and Saviour Jesus Christ. The Envoy answer'd him, that he ought not to have such an Aversion for a Religion, that was approv'd in *Germany* by Princes of the Empire, and their Divines. Thereupon he presented to the Emperor the Letters of *Neuser* and *Sylvan*; and that Prince, after having read them, put them into the hands of the Elector. This Discovery could not fail of being unhappy to these unfortunate Ministers: In earnest, the Elector immediately arrested *Neuser*, *Sylvan*, *Matthias Vebe*, and their Accomplices. All necessary Measures were

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were taken; and above all, their Manuscripts were carefully seal'd up.

This happen'd the 15th of *July*, in the year 1570. The Writings of *Neuser* and *Sylvan* were examin'd very carefully; and there was found among the Papers of the latter a *German* Treatise, writ in very fine Characters, with *Sylvan's* own hand; the Title of which was, *A true Confession of Faith against the false God in three Persons, and the Idol of two Natures*. This Writing was own'd at the Trial, and acknowledg'd by *Sylvan*. These Wretches, convicted, by their own confession, of Apostacy, and of holding Intelligence with the *Turks*, were yet heard in every thing they could alledg in their own Defence. The Divines and Foreign Universitys were consulted as to the Punishment to be inflicted upon them. Most of the Elector's Counsellors concluded upon Banishment, or some other moderate Punishment, and were very averse to condemn them to Death. In the mean time *Neuser* escap'd out of Prison; and after being retaken, and brought to *Amberg*, he escap'd seven Weeks afterwards for the second time. The Trial of these Ministers was continu'd till 1572. above two years after they were taken up; which is a Circumstance worthy to be observ'd. In fine, after so long a Deliberation, the Elector himself condemn'd *Sylvan* to have his Head cut off, and his two Accomplices to perpetual Banishment, after they had publicly abjur'd their Errors. The Sentence was not executed till the 23d of *December* in the year 1572. but the Elector had communicated it to his Counsellors on the 11th of *April* the same year. *Neuser*, who fled to *Transylvania*, not finding himself secure from the Search of the Emperor, and the Elector *Palatine* his Master, pursu'd his first Design; and arriving at *Constantinople*, he publicly embrac'd

Mahome-

Mahometanism. Stephen Gerlach, a Lutheran Minister, Chaplain to David Baron of Ungnad, Ambassador to the Emperor Maximilian the Second at Constantinople, had many Conferences with Neuser there. He paints that Apostate as a voluptuous, drunken and atheistical Man, as much despis'd by the *Turks*, as he was hated by the Christians. His bad Conduct threw him into an infamous Disease (a), of which he died, cursing God, and all Religions, so cover'd over with Infection that nobody could come near him. The *Turks* could not better express the Horror they had at the disorderly Life of that wicked Man, than by calling him in their Language, *Saetan Ogli*, that is to say, the Son of Satan. All this is founded, partly upon the Testimony of Gerlach, who had several Conferences with Neuser during his stay at Constantinople; and partly upon that of a Bohemian Lord, who arriv'd at that City a short time after the Death of that Apostate. Blandrata, who, as we have seen, had enter'd into this Conspiracy, did not escape the Vengeance of God. His unhappy End is known to all the World. You may see an Account of it in Mr. Bayle's *Critical Dictionary*. Will any one accuse me of penetrating into the Secrets of Providence, if I attribute to the manifest Punishment of God so many tragical Deaths of these wretched Unitarians? Blandrata was massacred in his Bed by his own Nephew; Lismaninus drown'd himself in a Well; Francis David died mad in the Prison, which Faustus So-

(a) Ex libidinibus contracto morbo, & scatens vermibus, cum homines præ foetore illum accedere recusarent, maledixit Deo, & omnibus Religionibus, ob quod a Turcis *Saetan Ogli*, id est, Satanæ filius nominatus est, narratibus Constantinopoli post ejus obitum degenti ipsis Turcis, qui nullius hominis tam horrendum exitum cum furore & mugitu audierint. Winceflaus Budowez, Baro à Budowa, in *Circulo Horologii Solaris & Lunaris*, pag. 234.

cinus condemn'd him to; *Neuser* gave up the Ghost with Blasphemy in his Mouth, and his Body all cover'd with Infection. Certainly such Apostles are not very proper to prepossess one in favour of the *Socinian* Religion.

After this, will those who put so great a value on the pretended Sincerity and Candor of the *Soci-nians*, be able to justify the Historian of that Sect, who durst excuse *Sylvan*, who was manifestly convicted of having conspir'd with *Neuser* against his Prince, and the Empire of *Germany*? However, *Lubinietzki*, not contented with excusing him, hath ventur'd to make a Martyr of him. No good and honest Man will ever envy this Sect Martyrs of that nature.

But it will not be amiss to examine, by what Degrees of Falshood and Lying the *Socinian* Historiographer arriv'd to transform those Wretches into Martyrs. He knew them so little, that he makes *John Sylvan* a Superintendant of *Heidelberg*, altho he was only Pastor and Inspector of *Ladenbourg*. He says, he was Preceptor to *Frederick* the Third, Elector *Palatine*, which is very unlikely; especially since it depends only on the Authority and Testimony of *Lubinietzki* and *Sandius*. He adds, that *Sylvan* was burnt alive about the year 1571. altho the authentick Acts of his Trial prove he was beheaded in the Month of *December*, 1572. But what he says of *Neuser*, is yet a great deal farther from the Truth: He praises the Sanctity of his Morals, and pretends he made long Journys into *France*, *Poland*, *Holland*, and *Transylvania*, after having been miraculously sav'd by escaping from *Heidelberg*, where he had been Prisoner for the Space of ten years. From thence he makes him go to *Constantinople*, where he found, says he, more Humanity than among Christians. He never mentions his Apostacy,

tacy, tho he could not be ignorant of it. That ten years Imprisonment at *Heidelberg* is an ill invented Fable. *Neuser* died at *Constantinople*, the 12th of *October*, in the year 1576. and he was apprehended, as we have seen, about the year 1570. His Imprisonment was not longer than four or five Months. Moreover, it was not from *Heidelberg* that he escap'd, but from *Amberg* in the *Upper Palatinate*; and that miraculous Deliverance which *Lubinietski* has the Impudence to compare to that of *St. Peter*, related by *St. Luke* in the *Acts of the Apostles*, is a horrid Lye in all its Circumstances. *Neuser* told *Gerlach* himself, in one of the Conferences he had with him at *Constantinople*, that he made his Guards drunk; that he made Ropes of his Sheets, and went down from a Window upon a Rock, that was at the foot of the Prison-Walls. 'Tis not in this Narration alone, that the Unfairness of *Lubinietski* appears; there is scarce one Page in his History, but is remarkable for some Lye or other. The *Socinians*, who have brought to life again most of the antient Heresys, ought to be troubled, that that of the *Origenists*, which allows of edifying and profitable Lyes, should have escap'd them. They declare themselves at this time openly enough on this Head; but in following that wicked Doctrine, they are not aware that they lose the Right, which otherwise they might have claim'd, to the Credulity of those with whom they have any Controversy.

The *Socinians* of *Transylvania* would not suffer the Writings of *Neuser* to perish thro their Fault: They bought them up very dear at *Constantinople*; for they paid a hundred Florins for them. However, these Works never saw the Light; and it is probable that the *Socinians* made use of them

to enrich their Dissertations against our Mysteries.

I was not willing to say any thing of *John Paul Alciat*, whom so many Authors have accus'd of *Mahometanism*; the Respect I have for the Erudition and learned Criticism of Mr. *Bayle* stop'd my Mouth on this Head. I look'd on that Fact as abundantly disprov'd by the Testimony of *Martin Ruarus*, and by the exact Discussion that Mr. *Bayle* hath made of all that has been said on that Subject. But there hath falln into my Hands a Dissertation of a learned *German* Professor, who accuses *Ruarus* of Unfairness. He laughs at *Sandius*, and his Credulity for *Ruarus's* Grandmother. He looks on that Testimony as an old Woman's Story. But I will not insist on this.

That which he objects with the greatest probability, is, that it is not likely that *Alciat* himself, who could not be ignorant of the Noise that was spread abroad of his *Mahometanism*, would not have clear'd himself, as he was oblig'd, for many reasons, if he had been altogether innocent of the Charge. This Proof seems to me to carry a great deal of Force with it. Besides, Mr. *Cyprianus* (this is that Professor's Name) opposes the Testimony of *Lubinietzki* to that of *Sandius*: But 'tis likely he did not see what Mr. *Bayle* hath answer'd on that head. Moreover, he has very little regard for the Authority of *Ruarus*; in which I believe he is not very much to be condemn'd. *Ruarus* was a Man, who had great appearances of Sweetness and Moderation: But his Sincerity is not the most unquestionable in the World. For this we need only to read the Discourse which he hath made to justify *Socinianism* in the Minds of the Papists (b); and we shall find he would not

(b) In fine primæ Centuriæ Epistolarum Martini Ruari.
neglect

neglect any Advantages he could procure to his Party, if nothing stood in his way but Dissimulation.

I return to the Conspiracy of *Neuser* and *Sylvan*: There we see the Spirit of *Socinianism*, and what Tragedys it would have acted, if it had found more Support and Encouragement amongst the *Turks*. These *Socinians* design'd a Syncretism of their Sect with *Mahometanism*: But the unpolitick *Mahometans* did not make use of their Advantages.

The ignorant *Turks* (c) believe their Religion to be of such Evidence, that they imagine all the learned and wise Men in the World are convinc'd of the Truth of it. They will make no Allowances; they will have all or nothing; and if the *Socinians* stand in need of their Support, they must yield to all the Terms that other Apostates to *Mahometanism* were willing to yield to. 'Twas probably this Prepossession of the *Turks* that hinder'd *Blandrata*, and the other *Photinians* of *Poland*, from insisting upon a Union with the *Mahometans*; and this was perhaps the reason that afterwards engag'd them so earnestly to maintain the Adoration of Jesus Christ.

In the mean time, if we had faithful and particular Monuments of all that pass'd in *Transylvania* and *Poland*, when they began there to dogmatize against our Mysteries, I doubt not but we shoul find abundance of Examples and In-

(c) *Aziz Nesephi*, a Tartarian Author of the Mahometan Religion, in a Work which Andrew Muller publish'd in Turkish and Latin in 1665. chap. 8. says, That there is no other God but God, and that Mahomet is his Servant and Ambassador. O religious Soul, this is not hard to conceive. But Education opposes that Truth, as the Ambassador of God teaches. All Men are born with the Principles of the true Faith. But Fathers and Mothers bring up some in Judaism, others in Christianity, and others in the Religion of the Magi.

stances of Apostacy, such as we have describ'd. What distinguishes *Socinianism* from the *Mahometan* Religion is so imperceptible, that nothing but worldly Interests and Views could retain a well instructed *Socinian* in his own Sect. Perhaps a more careful Search and Inquiry, favour'd with a little more Leisure than I have, might furnish me with a greater number of Examples. But after all, I don't think this very necessary. Those who are not convinc'd by the Parallel, will not be much mov'd by Examples. However, I shall give you one more, which I cannot well omit, because it is in Books which every one has not access to.

What I am going to say, is faithfully extracted from a Relation compos'd in the *German* Tongue by Doctor *Laurence Muller*, Aulick Counsellor to the Duke of *Courland*, in the year 1585. This Author relates several memorable Events, to which he himself was witness, in *Poland* in the Reign of King *Stephen Battori*. What he relates of a Chiaous of the Emperor of the *Turks*, deputed to the King of *Poland*, is as follows:

“ The same year (1584) arriv'd at *Grodno*, from
 “ the Grand Signior, a Chiaous nam'd *Mustapha*.
 “ After he had had his Audience, the King gave
 “ orders to conduct him to his Lodgings; and
 “ as soon as he went out, this Prince said, that in
 “ the time of *Anthony Battori* his Father, this
 “ Chiaous was Regent in a College of *Socinians*
 “ in *Transylvania*; but that being banish'd from
 “ thence, he fled to the *Turks* for Shelter, among
 “ whom he arriv'd to the Dignity of Envoy
 “ from so Powerful a Prince. He pronounc'd the
 “ Import of his Embassy, in very elegant *Latin*;
 “ and the *Polanders* that were present told me,
 “ that from the time that the *Turks* had any
 “ Commerce with *Poland*, none of their Amba-
 “ sadors

“sadors had ever before explain’d themselves in
 “*Latin*. This gave me occasion to get an Ac-
 “quaintance with him: He lov’d drinking, and
 “told me that the Custom of drinking Wine
 “prevail’d very much amongst the *Turks*; that
 “the Sultan was drunk almost every day; and
 “that the *Turks* made no other Ceremony but
 “that of putting raw Wormwood in their Wine
 “before they drank it. He spoke of Jesus Christ,
 “with respect; he plac’d him in the Rank of
 “Prophets, and even above *Mahomet*; and he
 “made no scruple to own, that we ought to con-
 “sider him as rais’d above Human Nature. Some
 “Persons having desir’d him to write his Name,
 “and some *Latin* Sentence, in that sort of Book
 “which People carry about with them for that
 “use, call’d *Album Amicorum*, he wrote the fol-
 “lowing words, which contain’d a short Con-
 “fession of his Faith: (d) There is no Plurality
 “in God; but the true God is One: Jesus is the
 “Spirit of God, and *Mahomet* his Ambassador.”

Paul Oderborn, in the Life of *Basilowitz* Czar of *Muscovy*, speaks at length of this Chiaous, and relates Circumstances of him that came not to the knowledg of Dr. *Muller*. Hear what he says of him.

“ (e) Being arriv’d at *Grodno*, where I came to
 “confer with the King about Affairs of very
 “great Importance, after I had receiv’d my Au-
 “dience of leave, I met by chance a *Turkish* Am-
 “bassador, who had come from *Constantinople* a
 “little before. This Man was originally from
 “*Transylvania*, and had been Master of a School

(d) Non sunt Dii, sed unus est vere Deus. Jesus est Spiritus Dei, & Mahometus ejus Nuncius.

(e) Paulus Oderborn, lib. 3. Vitæ Joannis Basilidis, magni Muscoviæ Ducis, Fol. y. y. 2, & 3.

“ some years near *Weissenbourg*, which was con-
 “ firm’d to me by the Testimony of *Martin de*
 “ *Bersewic* Chancellor to the King in *Transylva-*
 “ *nia*; when he profess’d Christianity, his Name
 “ was *Eustachius*. The Despair to which he was
 “ reduc’d thro Poverty, brought him to renounce
 “ the Faith, and embrace *Mahometanism*. I went
 “ to see him, and was receiv’d by him with abun-
 “ dance of Civility: But, in Conversation, he
 “ attack’d the Majesty of our Lord Jesus Christ
 “ in very profane words, and seem’d to me to be
 “ inclin’d to renew Heresys and Blasphemys con-
 “ demn’d many Ages ago. By very ridiculous
 “ playing upon words, he contended that the
 “ Knowledg of Jesus Christ was perfectly useless
 “ to Men; that he was only a Messenger of God;
 “ that he could not pass for his Son, especially
 “ considering the Uncertainty that is found in
 “ the Books of the New Testament; that he was
 “ sure *Mahomet* had wrought more Miracles than
 “ he.——He declar’d that the Dissensions and
 “ Hatreds which are among Christians, had
 “ brought him to renounce Christianity.——
 “ Some Days after, when I was return’d to *Ko-*
 “ *niawa* in *Lithuania*, he wrote me an *Arabick* Let-
 “ ter, which I preserve very carefully. I shall set
 “ down the beginning of it here. (f) *In the*
 “ *Name of the only true God, who feeds all the Men*

(f) Post aliquot deinde dies Epistolam Arabicè scriptam
 ad me Caunam misit, quam diligenter apud me servo, cu-
 jus exordium est: In nomine illius Dei unici, qui in mun-
 do omnes nutrit, sed in futuro seculo electorum tantum
 miserebitur. Ad eum modum exorsus, mox fidei confes-
 sionem suæ perscribit. Non sunt, inquit, Dii, sed tantum
 unus est Deus, ipse solus verus Deus est. Jesus autem est
 Spiritus Dei unici, & Seryus Dei, sicut alii quoque Pro-
 phetæ fuerunt servi Dei unius: Sed Mahumad est Nun-
 cius Dei unius. Ex Adæ filiis autem, si quis ita non cre-
 dit, Dei unius ex Prophetis nulli fidem adhibet.

“ in the World, but who in the Ages to come will
 “ shew Mercy only to the Elect. This Beginning
 “ was follow’d by his Confession of Faith con-
 “ ceiv’d in these Terms. *There is no Plurality in*
 “ *God ; but there is one God only : Jesus is the Spirit*
 “ *of the only God, and the Servant of God, as the*
 “ *rest of the Prophets were the Servants of the only*
 “ *God. But Mahomet is the Messenger of God :*
 “ *Of all the Sons of Adam, if any one believes other-*
 “ *wise, he believes in none of the Prophets of the one*
 “ *God.*”

I cannot imagine what Reasons *Oderborn* had (who otherwise is so very particular and large in his Account) to be silent concerning the *Socinianism* of the *Turkish* Ambassador. He could not be ignorant of it, since he had a Conference with him at *Grodno* at the same time with *Muller*, whose Words I have reported above. Perhaps *Oderborn*, who had his Residence in *Lithuania*, had some Great Man in the Country to keep measures with, whom perhaps he would have offended, if he had mention’d his *Socinianism*.

What I have hitherto said, respects the State of *Socinianism*, before the Arrival of *Faustus Socinus* in *Poland*. I reserve the Pourtraiture of that Heresiarch, and the Detail of his Adventures, to another Work (g). I shall not speak of any thing here but what has relation to his Doctrines concerning the Divinity, and the Mystery of the Trinity. ’Tis known that *Blandrata* call’d him to *Transylvania* to oppose *Francis David*, who deny’d that Adoration was due to our Saviour Jesus Christ. This Impiety, which was the Product and natural Consequence of the Opinions

(g) L’Histoire du Socinisme conduite jusqu’à nôtre tems.

that were common to *Francis David* and *Blandrata*, was notwithstanding disapprov'd by the last. It was nevertheless by the Confession of *Socinus*, when he declar'd his Mind ingenuously, a Dispute of small consequence. “ (b) If any one, says he, “ is endow'd with so much Faith, as to dare immediately and directly address himself to God ; “ and does not stand in need of the Consolation “ which flows from the Invocation of Jesus “ Christ, his Brother, who was tempted in all “ things ; there is no need that he should invoke “ Jesus Christ.” We see by this, that the Invocation of Jesus Christ could not pass for a fundamental Article in the *Socinian* Creed. *Lubinietski* seems to own it (i), when he treats this Controversy as a Trifle. In the mean time, the Disputes, that *Francis David* had to manage against *Socinus*, not prevailing with him to change his Mind, and stop the growing Schism, *Christopher Battori*, Prince of *Transylvania*, condemn'd that Wretch to Prison, where he died. A deserv'd Recompence for the Pains he took to establish *Photinianism* ; of which he was one of the most burning Zealots. It is a vain Endeavour to go about to justify *Socinus* from the Persecution exercis'd on the Person of *Francis David*. *Blandrata* had enough of Interest and Influence with the Prince of *Transylvania*, to hinder that Imprisonment, if he had pleas'd ; and *Socinus* could easily have brought *Blandrata* to Temper and

(b) Quod si quis tanta est fide præditus, ut ad Deum ipsum perpetuò rectà accidere audeat, nec consolatione, quæ ex Christi fratris sui per omnia tentati invocatione proficiscitur, indigeat ; hic non opus habet, ut Christum invocet. *Socin. Respons. ad Wiekum*, Tom. 2. pag. 538. col. 2.

(i) Excitati in simpulo fluctus. *Lubinietski Hister. Reformat. Polon. lib. 3. cap. 20. p. 228.*

Mildness. But this Heresiarch had it not in his Principles. " He would (k) have Hereticks punish'd, as well as furious and mad Men. Altho " these last deserve Compassion, nevertheless " when they hurt others, they are restrain'd; " and if it be necessary, they are chain'd. Thus " Hereticks deserve Pity: we ought, nevertheless, to hinder the Efforts that they make for " the Propagation of their Doctrine; and if this " cannot be prevented by any other Methods, " then even Chains and Prisons must be employ'd."

I promis'd above to shew, that *Socinus* made no scruple to own, that the Opinions of his Sect were agreeable to the *Alcoran*, as to what concerns the Unity of God. The Passage I had in view is as follows: The Jesuit *Wiek* had charg'd the *Socinians*, or *Unitarians*, of *Transylvania* with making use of Passages of the *Alcoran* to confirm their Doctrine. *Socinus*, by a wicked Slyness, seems surpriz'd at this Objection. " (l) What " means this, crys he? If any Opinion is found " written in the *Alcoran*, and that Opinion is " true, must he that is of that Opinion, or his " Doctrine who uses that Opinion, pass for Ma-
" hometan?

(k) In Epistola ad Martinum Vadovitam, pag. 476. col. 2.

(l) Tertia ratio est ducta ex iis, quæ ministri Transylvanici ex Alcorano fidei suæ de Deo testimonia afferunt, his verbis, quod videlicet, Jesus nunquam docuit ut in ipsum crederetur, tanquam in altissimum. Quandoquidem unus est altissimus, & non duo aut tres; item quod Jesus non vocavit se unquam Deum, sed potius dixit: Ascendo ad Patrem meum & Patrem vestrum, Deum meum & Deum vestrum. Sed quid audio? Nunquid si sententia aliqua in Alcorano scripta inveniatur, quæ vera sit, is qui ea usus fuerit, ejusve doctrina ad quam pertineat ea sententia, statim

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“*hometan*? For what is truer than these two
 “ Passages concerning Jesus Christ?——Nor
 “ must we otherwise understand the words of the
 “ same Ministers, by which, as *Wiek* alledges,
 “ they exhort to the reading of the *Alcoran*, pro-
 “ mising that the Reader will find there many no-
 “ table and excellent things concerning Jesus
 “ Christ. For it is not to be imagin’d, that
 “ they would depend on the Authority of the
 “ *Alcoran*; but only reproach’d the Blindness
 “ of their Adversarys; who, tho they are Chri-
 “ stians, yet are not able to see what he who at-
 “ tack’d the Christian Religion, saw concerning
 “ Jesus Christ.”

We see in those words of *Socinus* a pitiful So-
 phism, and a manifest *Petitio Principii*. For, in
 fine, upon what Article did *Mahomet* attack the
 Christian Religion, other than that which the
 Ministers of *Transylvania*, and *Socinus* their Defen-
 der, attack’d it upon?

I could not resolve to leave *Socinus* before I had
 given an Idea of the Foundation, upon which he
 hath built all his Theology.

All Christians lay down the Existence of God
 for the Principle of their Theology, and they
 demonstrate that Existence by natural Reasons.
Socinus denies there are Reasons to prove the Ex-

statim Mahometana censenda erit? Nam quid verius quam
 ista duo de Jesu dicta?——Nec aliter intelligenda sunt
 eorundem ministrorum verba, quibus, ut *Wiekus* affirmat,
 hortantur lectorem ut *Alcoranum* legat, promittentes
 quod ibi inveniet plura egregia & insignia de Christo. Non
 enim est censendum eos *Alcorani* auctoritate velle uti,
 sed tantum adversariis exprobrare ipsorum cœcitatē qui
 ea, cum Christianos se vocent, de Christo non viderint quæ
 is vidit, qui Christianam Religionem oppugnavit. *Socin.*
Respons. ad Libellum Wiekij, cap. 1. pag. 536.

istence

istence of God (m). He even wrests Texts of Scripture after a scandalous manner (n), which prove that God may be known by the Contemplation of his Works (o). But above all, there is nothing more astonishing than the Explication he gives of the words of St. Paul, in the 17th Chapter of the *Acts of the Apostles*, ver. 26, 27. *And hath made of one Blood all Nations of Men, for to dwell on the face of the Earth; and hath determin'd the times before appointed, and the bounds of their Habitation. That they should seek the Lord, if haply they might feel after him, and find him, tho he be not far from every one of us.* We see by these words that God hath given Man a Faculty to search after, and even to find him; but Socinus thinks we cannot draw that Consequence from them: (p) "To seek God, says he, signifies only to live a holy Life;" for he makes no difficulty to assert that one may live a holy Life without knowing God. A Sentiment the most scandalous and destructive of all Religion that one can well imagine. Even a Man, according to Socinus, that was ignorant of God, an Atheist (excusable according to the Principles of this Heresiarch) may please God by living justly (q). Behold Sentiments

(m) *Receptior hodie sententia est, homini naturaliter, ejusque animo insitam esse Divinitatis alicujus opinionem, cujus vi cuncta regantur, ac gubernentur, quæque humanarum rerum imprimis curam gerat, hominibus consulat atque prospiciat.*

(n) *Hæc sententia quam nos falsam arbitramur, &c. Socinus Praelectionum Theologicarum, cap. 2. pag. 537. col. 2. Tom. 1.*

(o) *The Beginning of the 19 Psalm, and the famous Passage of St. Paul to the Rom. cap. 1. v. 20.*

(p) *Hic dico, Deum quærere, nihil aliud esse quam sancte vivere, ut ipse præcipit. Socinus, ubi supra, pag. 538. col. 2.*

(q) *Hoc autem nihil aliud est quam Dei verbum quoddam interius, cui qui obedit, etsi alioqui ipsum Deum ne esse*

timents that ought to raise the Indignation of those who cry so furiously at this time against a famous Author, who is to blame for only having advanc'd, that Atheists have no Principles that naturally hinder them from leading an orderly and regular Life, according to human Laws. This Opinion does not give them ground to expect any good will or favour from God; and if it may do harm to Religion, (which I can scarce believe, after all that Author's Restrictions and Explications) yet we must acknowledg, that at least 'tis infinitely more supportable than the Sentiment, which *Socinus* makes the Foundation of his Body of Divinity. In the mean time, the Author I am speaking of, is accus'd of favouring Atheism, and that in Books full of the bitterest Gall; and *Socinus*, say they, is an Author, for whom one cannot but conceive an Esteem, when he reads his Works. What can we say of such a Conduct, but that Passion oftentimes blinds the Minds of those, who think themselves the most judicious, and makes them fall into Contradictions, which they would treat with the utmost contempt in others?

By this sketch we may judg what were the Sentiments of *Socinus* about Religion. The Existence of God cannot be prov'd by Reason; and yet all in *Socinianism* depends on Reason. Who does not see in this Principle a Door open to Atheism, and the Denial of God? But say they, *Socinus* admits of Tradition, and he acknowledges that God hath several times manifested himself to Men. A pitiful Evasion! How shall one force a Libertine to yield to a Tradition of Revela-

esse quidem aut sciat, aut cogitet. Ubi supra, pag. 539. col. 1. He says in the same place, that he who doth so without knowing God, cannot fail of being acceptable to him.

tions

tions contested in one Sect, and own'd in another? I will not urge the Arguments that offer themselves very naturally on this Subject. It is impossible but *Socinus* must have been sensible of this, and have had in his Heart and Mind all the Conclusions that his Principles end in. If it be said, he wrote a Book against Atheists, which is testify'd only by the Authors of his own Sect; this is of no manner of use towards his Justification. *Lucilio Vanini* wrote against the Atheists, and his Book is extant to this Day; but People are not very ready to make use of it to revive his Memory.

The Impiety of *Socinianism* drew abundance of other Impiety along with it into *Poland*. The Sect of *Demi-judaizers* spread it self thro that whole Kingdom, as also thro *Lithuania* and *Transylvania*. These Hereticks deny'd that the Lord Jesus was the Saviour of Men, and the Messias promis'd by the Prophets. (r) *Matthias Vehe*, one of *Neuser's* Accomplices, was one of the chief Propagaters of that detestable Opinion. One nam'd *Martin Seidel*, a *Silesian*, came to *Cracom*, and presented a Petition to the *Socinian* Church of that City, praying them to permit him to live under their Protection as a Schoolmaster. He own'd, that of all Men the *Socinians* were the People (r) to whom his Sentiments had the greatest Affinity. Let us see what were his Sentiments: He believ'd that the Doctrine of the Messias did not regard him in any respect; that was a matter which belong'd to the *Jews*, and not to him. All his Religion consisted in the Decalogue, which he admitted, he said, not because it was given to the

(r) *Socinus adversus Semi-judaizantes*, Tom. 2. pag. 804.

(s) *Restà ad vos profectus sum, utpote ad eos qui propius quam aliæ sectæ ad veritatem accesserunt. Martinus Seidelius in Operibus Socini*, Tom. 2. pag. 806. col. 2.

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Jews, but because he found it wrote on his Conscience. I know not how far the Condescension of the *Socinians* towards him reach'd. *Socinus* refuted him in the name of the *Socinian* Assembly of *Cracow*: He attack'd him particularly upon the Article of the Messiah. As to what concerns the Decalogue, he would not by any means allow, that God had written it in the Consciences of Men.

Such were the first Fruits of *Socinianism*. But what Esteem can one have for *Blandrata* and *Francis David*, who were the principal Propagaters of it? I have already spoken of the cursed and miserable End of both. But I did not observe that *Socinus* attributes the unhappy Death of *Blandrata* to the just Judgment of God (†). He declares, that towards the end of his Life, he entirely renounc'd all Piety, and that he gave himself wholly up to Avarice and the Love of Money, with which he was so possess'd; that he sacrific'd to it the Interest of those wandring Churches, whereof he had been the principal Founder. What could be the Zeal and Religion of a Man, who in an advanc'd Age, labour'd with so much eagerness to enrich himself? Moreover, what is more frightful than the Dissimulations of the same *Blandrata* about Religion? (u) At a Synod in *Poland*, he gave a Confession of Faith perfectly Orthodox, altho he had already dogmatiz'd at *Geneva*, and actually endeavour'd, as much as possible, to draw People over to his own Party. Certainly if Dissimulation be a Vice in the common course of the World, it must pass for per-

(†) *Socinus* in responsione ad *Wiekum* pag. 538. See also *Mr. Bayle's Dictionary* at the word *Blandrata*.

(u) *Lubinietzki Histor. Reformation. Polonic. lib. 2. cap. 6. pag. 130.*

fect Impiety in that which concerns Religion. 'Tis upon that foot we ought to judg of these wretched Hypocrites who creep into Churches by all manner of ways, and live there under the Cover of Confessions of Faith, which they are always ready to sign against their Consciences; who preach in publick, the Truths which they disown in private; and to compleat the Cheat, blame in others a criminal Dissimulation, of which they are guilty themselves.

Besides this, what may not one say upon the Effrontery and Impudence with which they speak of our Mysterys? The very Titles of their Books are blasphemous. We find in *Lubinietzki's History* (w) a Thesis, at the end of which the Incarnation of our Saviour is compar'd, by a profane Irony, to the Apotheosis or Deification of *Hercules*; and prov'd by a Dialogue of *Lucian*, in which *Hercules* is ridicul'd by *Diogenes* upon his pretended Divinity. This brings to my mind the wicked Remark of a Modern on the beginning of the 8th Chapter of *St. John's Gospel*; where the Author insinuates, that the History of the Woman guilty of Adultery, might have been imitated by an Adventure of *Menedemus*, which is to be met with in *Diogenes Laertius*: an Adventure abundantly more shameful than any thing was ever seen painted on the Walls of common publick Stews. Such is the Religion of these Gentlemen; such their Respect for our Saviour. 'Tis sufficient, they think, to protest that they love the Christian Religion. Sad is his Condition who does not believe them! He is expos'd to the Injuriys and Calumnys of those who speak of nothing but Toleration, while their whole Application is to tear in pieces, by atrocious Injuriys and secret Calumnies, those who look upon them

(w) *Lubinietzki ubi supra*, lib. 3. cap. 11, pag. 237.

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with an Eye of Compassion, being ready to pray to God for their Conversion, instead of revenging themselves.

In the mean time, a Sect mark'd with so many Characters of Reprobation, is at this day the most dangerous Shelfe of Religion. The ignorant Youth give themselves to it by a blind Love for Novelty; and Piety is so much stifled by that wicked Doctrine, that altho Experience shews, that *Socinianism* ends in Deism and Libertinism, yet that unhappy and wretched Sect never wants new Defenders, more vehement and more dangerous than their Predecessors.

After all that has been said, I think I may conclude, that a Conformity with *Mahometanism* is not the heaviest Accusation that might be brought against the Sect of *Socinus*. What would you have said, if I had enlarg'd on the other Doctrines of the *Unitarians*? on what they teach concerning the Knowledge of God, who, according to them, does not foreknow the Actions of free Agents, but by Conjectures that may sometimes deceive him; on what they say concerning the Mortality of the Soul; concerning the Nature of God, which they make corporeal; concerning the Eternity of Matter, and on many other Impietys, which I reserve for another Work. I know that they intrench themselves within their Morality; and by this perhaps, they would endeavour to make the Parallel odious, which I have drawn between their Sect and that of *Mahomet*. But nothing will be more easy than driving them from that Intrenchment: The *Alcoran* permits Polygamy; and it was no fault of the Patriarchs of the *Unitarians* that it was not establish'd among them. *Lewis Hetzer*, a *Bavarian*, the first *German* that wrote in the sixteenth Century against the Divinity of our Lord Jesus Christ, marry'd

marry'd twelve Wives, as is attested by many contemporary (x) Authors. *Sandius* (y) places him in the number of Martyrs for *Socinianism*, tho he was beheaded at *Zurich*, rather for his Crimes than for his Errors. *Bernardin Ockin*, another Hero of the *Unitarians*, wrote concerning Polygamy; and believes it not only permitted, but to be likewise profitable and edifying. As to what concerns the Manners of the first *Socinians* in *Poland*, a Man of Consequence (that is the Title which *Socinus* himself gives him) objected to the *Unitarians*, the bad Life and Licentiousness of their pretended Apostles; and he made this a lawful Prejudice against the Doctrine which they taught. "If it is true, says he, that the Religion of the *Unitarians* is the true Religion, why was this Doctrine preach'd at the first by such Men as the Holy Apostles, and at present by such Men as have not recommended themselves either by their Piety, or their good Morals; who, on the contrary, are for the most part Vagabonds, and given to Disputes that favour of nothing but carnal Zeal, and among whom there are those that have escap'd from infamous Places, and such in which People give themselves up to Wantonness and Impurity without (z) Shame?" *Socinus* embarrassed with so pinching an Objection, answers on-

(x) Vide *Cyprianum de mortibus Socinianorum*, & Auctores ibi adductos. p. 88, 89.

(y) *Sandius Bibliothec. Antitrinitariorum*, pag. 16, 17.

(z) Si ita se res haberet, hanc scilicet esse veram doctrinam Christi, cur per tales viros manifestaretur antea, & nunc quidem nulla pietatis commendatione, nullo laudato prioris vitæ exemplo commendatos; imo ut plerumque videmus, per vagabundos, & contentionum zeli carnalis plenos homines, aliis ex lustris, aulis, ganeis prolatam esse? *Scrupulus* 13. *Tom. 1. Oper. Socin.* pag. 327.

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ly by evading it: He has recourse to Recrimination; and without denying the Fact, he says, that those who first began to preach that Doctrine, were Men unrepachable in their Morals and Conduct. He did not think fit to name them: If he had, he would only have heighten'd their Confusion. For this I appeal to what hath been said above of *Neuser*, *Blandrata*, and *Sylvan*.

Having carry'd these Reflections a great way beyond the Bounds I had set my self, I shall be contented with what I have said hitherto, and with the Examples that I have produc'd. There remains a good number of Examples of such as have gone over to Popery. I can likewise produce some that have gone over to *Judaism*, and am ready to produce them to any that doubts of them. But I shall make an end.

The *Socinians* cannot with Justice accuse me of Sentiments against Toleration to them. I do here most sincerely protest, that I abhor all manner of Violence in Matters of Religion. No Sentiment of Hatred, or particular Grudge, made me take Pen in hand against them. The only Motive that engag'd me in this Work, was a Reflection I have made a long time ago, of the Danger that the Christian Religion is expos'd to by the Malice and Wickedness of those who labour underhand to propagate *Socinianism*; who seduce the ignorant Youth, and draw them into that miserable and wretched Party: In one word, who endeavour, thro a false Zeal for their unhappy Sect, to reduce Christianity to the most unhappy State it ever was in.

A LETTER from Mr.
Leibnitz to the Author of the
Reflections upon the Origin
of Mahometanism.

S I R,

I Have read with Pleasure and Profit your
Treatise, wherein you draw the Parallel of
Mahometans and *Socinians*; in which you have
shown abundance of Learning and Zeal. I am
not at all astonish'd at the great Progress of
Mahometanism. 'Tis a kind of Deism join'd to
the Belief of some Facts, and to the Observa-
tion of some Performances, that *Mahomet* and
his Followers have added, sometimes unluckily
enough, to Natural Religion; but that have
been found agreeable to the Inclinations of se-
veral Countrys. We are oblig'd to that Sect
for the Destruction of Paganism in many parts
of the World; and that would be one Degree
to lead People to a more sublime Religion, that
is to say Christianity, if it was preach'd as it
ought, and if the ill-founded Prejudices of the
Mahometans did not lay a great Obstacle in the
way.

We may say of the Liberty of the *Arabians*,
the Authors of that Religion, what we know
of the Liberty of the *Germans* and *Scythians*,
of which the *Romans* said :

R 3

— *Libertas*

" *Libertas ultra Tanaim Rhenumque recessit,*
 " *Germanum Scythicumque bonum.*

" This was not the Case of all the People that
 " were not enough polish'd, and of the Countrys
 " that it was hard to penetrate. 'Tis likely that
 " the Worship of the Planets made a great part
 " of the Religion of the antient *Chaldeans* and
 " *Arabians*, whom *Maimonides* calls *Sabians*: But
 " *Judaism* and *Christianity* penetrated afterwards
 " into *Arabia*. I don't doubt but there were a
 " great many Christians there; but the Conver-
 " sion of the Kingdom of the *Homerites*, which
 " must have been procur'd by *Gregentius*, has all
 " the Air of a pious Fable. However I remem-
 " ber that a King of the *Homerites* (a) having
 " exercis'd great Crueltys upon the Christians of
 " his Country, was overcome by a Christian King
 " of the *Axumites*, whom we call *Abyssins*, who
 " pass'd the *Red-Sea* with an Army to make War
 " upon him.

" I am afraid that what you say, Sir, is too
 " true, viz. That the horrible Persecutions ex-
 " ercis'd against the Christians in the *Roman Em-*
 " pire, under pretext of *Nestorianism* and *Euty-*
 " *chianism*, contributed very much to people
 " *Arabia*, and more yet to weaken Christianity,
 " and render it odious in the *Eastern Countrys*:
 " Besides that it was already burden'd with a-
 " bundance of Superstitions, and lay under many
 " Disadvantages, when *Mahomet* arose to esta-
 " blish a new Religion, which came pretty near
 " the *Jewish*, and was not entirely different from
 " several Sects of Christians, which got him a
 " great many Followers. You likewise observe

(a) This History is to be met with in all the Writers of Eccle-
 siastical History. Mr. Ludolph, in his History of Ethiopia,
 speaks of it at great length.

" well,

“ well, that Christianity had not then taken firm
“ rooting enough in *Arabia*, because there was
“ not any Translation of the Holy Scriptures into
“ *Arabick*. And you have reason to judg, that the
“ Missionarys would succeed better, if they apply’d
“ themselves to translate the Sacred Volumes into
“ the Language of those People to whom they
“ preach the Gospel. They commonly propose
“ to them certain Catechisms, and take the Liber-
“ ty sometimes to make a new History of the Gos-
“ pel of Jesus Christ, by mixing divers Fables
“ with it, as Father *Jerom Xavier* did. But these
“ Apocryphal Books must want a great deal of
“ the Force and Power of the Canonical Books,
“ to inspire and preserve Religion.

“ What you say afterwards, Sir, of the Arti-
“ cles of the *Mahometan* Doctrine, is very judi-
“ cious; and it were to be wish’d that these Peo-
“ ple did not surpass us in certain Points of Pie-
“ ty. As to Usury, which is condemn’d among
“ the *Mahometans*, we may say, that if it is al-
“ lowable to share the Profit with those to whom
“ we lend for their Gain, yet it is not just to op-
“ press the Poor and Miserable, who borrow on-
“ ly to live. Moreover, Sir, I am of your side
“ against those who give themselves a loose to a-
“ buse the Fathers on every Occasion, and par-
“ ticularly on the Matter of their Invectives a-
“ gainst Usury. A Contempt of the Fathers
“ carry’d to an unreasonable height, reflects back
“ on the Christian Religion. If the Propagaters
“ of it were not truly pious and wise Men, what
“ Opinion can we entertain of it? Father *Mi-*
“ *chael Nau*, who was at the *Levant*, and em-
“ ploy’d himself in instructing such as were to
“ converse with the *Mahometans*, hath collected
“ very good things out of their Books, which
“ may be of use to recommend Christianity to
“ them.

" them. But the chief thing is, to remove the
 " Opinion they have, that we multiply the Di-
 " vinity ; and it were to be wish'd, that ill-in-
 " structed Christians, and sometimes even able
 " Men, who are ready to see things in a wrong
 " View, did not fall into a sort of Tri-
 " theism. This is what we may perceive by
 " some Passages quoted by certain Remonstrants,
 " and by the Abbe *Faydit's* Book against the
 " Schoolmen; a Book which to me seem'd a-
 " bundantly more confus'd than even the
 " Schoolmen, who apply themselves to preserve
 " the grand Point of the Unity of God. I shall
 " say nothing of the Controversy that arose
 " some years ago in *England*, where learned Men
 " signaliz'd their Zeal against certain Doctrines
 " that smelt a little of Tritheism.

" As to the *Socinians*, it must be own'd that
 " they come very near the *Mahometans*; and al-
 " tho they do not allow *Mahomet* to be the Mes-
 " senger of God, yet they follow and improve
 " the main of his Doctrine, in as much as he
 " opposes the Trinity and Incarnation. To
 " which purpose I remember to have formerly
 " read in a Book of *Comenius* against *Zwicker*,
 " that a *Turk* hearing a *Polish Socinian* discourse
 " on these Points, wonder'd he did not get him-
 " self circumcis'd. 'Tis true, the *Socinians* wor-
 " ship Jesus Christ, which the *Mahometans* do
 " not; but I think the latter act more conse-
 " quentially than the former: for why should
 " they worship a mere Creature? *Francis David*
 " had reason therefore on this head to insult
 " *Blandrata* and *Socinus*. We adore only the
 " Eternal and Infinite God formally and pre-
 " cisely. The Union of the Creator with the
 " Creature, how great soever it be, ought not
 " to alter the Worship. If some mis'd learned
 " Men,

“ Men, or some gross ignorant People among
 “ vulgar Christians, depart from this great Prin-
 “ ciple of true Worship, we ought to bring
 “ them back, and set them right with Zeal;
 “ but yet for all this we must not destroy the
 “ Union of the Word with Human Nature,
 “ which is as close as possible, nor the Diversity
 “ of three Personalities, and two Productions,
 “ which the Holy Scripture teaches us to be in
 “ God, without multiplying God himself. There
 “ is something of Profound and Incomprehensi-
 “ ble in the Divinity, of which the Holy Scrip-
 “ ture hath given us some knowledg, by words
 “ borrow’d from what is found analogically a-
 “ mong the Creatures; but at the same time ex-
 “ cluding the Imperfection that is join’d with
 “ them.

“ The *Socinians* push their Temerity further
 “ than the *Mahometans* in Points of Doctrine;
 “ for not contented to dispute against that My-
 “ stery, and elude the strongest Passages, they
 “ weaken even natural Theology, in denying
 “ God the Prescience of future Contingences,
 “ and disputing against the Immortality of the
 “ Soul. Out of a fondness to remove as far as
 “ they can from the Scholastick Divines, they
 “ overthrow all that is great and sublime in
 “ Theology, so far as to make God limited;
 “ whereas we know there are *Mahometan* Doc-
 “ tors, who have Ideas of God worthy of his
 “ Greatness.

“ *Conradus Vorstius*, carry’d too far by his A-
 “ version to every thing that came from the
 “ Schools, run into Extremitys, that are incom-
 “ patible with the Supreme and Immense Per-
 “ fection of God; but the *Socinians* had shew’d
 “ him the way. The Event shew’d that K. James
 “ was not to blame, for writing so earnestly a-
 “ gainst

" gainst that Doctor. I know nothing of that
 " *William Henry Vorstius* whom you speak of, Sir,
 " and some of whose Sentiments you relate.
 " One must be very rash and extravagant to
 " treat those Passages of the *Alcoran* as supposi-
 " titious, that make honourable mention of Je-
 " sus Christ, as well as those of *Pliny*, *Tacitus*,
 " and *Suetonius*, who mention the Christians.
 " It would appear that the Council of *Nice* did
 " no more than establish by their Decisions a Doc-
 " trine which had already obtain'd in the
 " Church. 'Tis true, there are Passages of Au-
 " thors more antient than this Council, whose
 " Expressions are not very just and accurate:
 " but the reason of that is, that they had not
 " yet fix'd the Phrases; and it often happens,
 " that these Authors are not well understood.
 " It appears that some Fathers, especially the
 " *Platonick*, conceiv'd two Filiations in the Mes-
 " sias, before he was born of the Holy Virgin:
 " one of which makes him the only Son, in as
 " much as he is Eternal in the Divinity; and the
 " other makes him the eldest of Creatures, thus
 " distinguishing and separating, ἡ μονογενὴ ἀπὸ
 " πρωτοτόκου τῆς κτίσεως, and conceiving that at
 " the beginning of things, the Eternal Word
 " was cloth'd with a created Nature, nobler
 " than all others, which render'd him the Instru-
 " ment of the Divinity in the Production and
 " Direction of other Natures. This seems a-
 " greeable to the Doctrine of the Pre-existence of
 " Souls, taught by *Origen* and some other Fathers,
 " where that of the Messias must hold the first
 " place; it is likewise agreeable to the Idea
 " which the antient *Jewish* Cabalists had of their
 " *Adam Cadmon*. The *Arians* have only kept
 " this second Filiation, and forgot the first.
 " Some of the Fathers seem to have favour'd
 " them,

“ them, in opposing the Son to God, in as much
 “ as they consider’d the Son with relation to this
 “ Primogeniture among the Creatures, such as
 “ they imagin’d it; but yet they did not deny
 “ him that which he had before the Creation, as
 “ the only consubstantial Son of God.

“ The Dialogue *Philopatris*, that speaks so distinctly of the Trinity, does not seem to be
 “ *Lucian’s*, tho we have reason to believe it was
 “ wrote by some very antient Pagan, who understood Christianity.

“ As to what concerns *Theodisclus* the Greek,
 “ Archbishop of *Seville*, but a Deserter of
 “ Christianity, when *Mahometanism* begun to
 “ spread it self; it appears that his Boldness in
 “ treating Jesus Christ as the simple adoptive Son
 “ of God, did harm to the *Spaniards* that came
 “ after him, in the time of *Charles the Great*, as
 “ *Elipand* and *Felix*, who call’d Jesus Christ the
 “ adoptive Son of God only according to his
 “ human Nature; for they were severely handled,
 “ altho they were only faulty in their Expressions,
 “ for which they alledg’d antient Forms of Prayers
 “ remaining in their Churches, where the same ways of
 “ Expression were to be seen which *Theodisclus* had perhaps abus’d.

“ The History of the modern *Anti-Trinitarians*
 “ is curious enough. It seems the *Italians* and
 “ *Spaniards*, who were the Authors of this Sect,
 “ were desirous to refine in Matters of Reformation
 “ upon the *Germans* and *French*; but they
 “ have almost annihilated our Religion, instead
 “ of purifying it. ’Tis true, the Rigor exercis’d
 “ against them, and particularly against *Servetus*,
 “ is inexcusable. A perverse Will is the only
 “ Subject of Punishment, not Error:
 “ *Errantis pœna doceri.*

“ There

“ There is reason to take measures for preventing and hindering the Propagation of a pernicious Error; but that is all that any one has right to do, and these Measures ought to be the gentlest that is possible.

“ I have so much the more Compassion for *Servetus*, that his Merit must have been extraordinary, since we have found in our days that he understood the Circulation of the Blood, which surpasses every thing that was found out before him.

“ 'Tis well for Christianity that the *Turks* were not in a Disposition to profit by the Advice of Men of such a stamp as *Adam Neuser*, Minister of the *Palatinate*, who design'd to establish an Intelligence between them and the *Anti-Trinitarian* Christians; by this means they should have had a Party among us. It would be injurious to place *Adam Neuser* among the number of the Reform'd. There have been Renegadoes of all Partys of Christians; and if there have been fewer of the Confession of *Augsburg* than of any other, the reason is, that they had less Commerce with the *Turks* than others had; and if *Neuser* had larger Views than others, that nothing concerns the Reformation.

“ I should not be ready to attribute the unhappy end of some *Anti-Trinitarians* to the Error of their Understandings, but rather to the Irregularity of their Hearts and Manners, or to some Judgments of God, the Springs of which we don't understand. Good Men are oft unhappy. Besides, a miserable Death, attended with Madness and Roaring, being Effects of a Distemper and Constitution, may happen to the best Christian in the World. Moreover, People in a mad Fit don't commonly feel the Pain and Evil so great as it appears, as we understand

“ understand by those who have recover’d out of
“ it. As there have been, and are at this day
“ Men among the *Anti-Trinitarians*, who lead
“ very good moral Lives, as well as among the
“ *Turks*, we ought to pity them, and implore
“ the Favour and Mercy of God on their behalf.

“ I am no less displeas’d, Sir, than you are,
“ that *Socinus* seems to deny the natural Know-
“ ledg of God, and endeavours to elude the Pas-
“ sages of Holy Scripture that teach it in ex-
“ press Terms. ’Tis likewise a strange Doctrine
“ to say, that one can live holily without know-
“ ing God. I believe one may have some seem-
“ ing Vertue, who hath no relation to God: But
“ Holiness, properly speaking, comprehends
“ that relation of Vertues to him, who is the
“ Source of all Purity and all Perfection. Be-
“ sides, an Atheist may be a good Man, morally
“ speaking, either thro Temper, Custom, or a
“ happy Education; but he cannot be so by a so-
“ lid Principle of right Reason, without having
“ obtain’d that great Point of finding a pleasure
“ in Vertue, and an Uglinefs in Vice, that sur-
“ pass all other Pleasures and Displeasures of this
“ Life: which appears to be very difficult and
“ rare; tho it is not altogether impossible, that
“ a happy Education, Conversation, Medita-
“ tion, and a Practice well chosen and order’d,
“ may carry a Man that length; but he will ar-
“ rive there a great deal more easily with the
“ assistance of Piety. Without this extraordi-
“ nary Disposition of Mind, when our Reasoning
“ is confin’d only to the Advantages of this Life,
“ it cannot inspire us with Sentiments noble
“ enough, nor teach Man his chief Devoirs,
“ which regard the Sovereign of the Universe,
“ whose Knowledg makes us understand, that his
“ Service can oblige us on many Occasions to
“ prefer

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“ prefer the Good of our Neighbour to our own
“ present Interests, and to act a Part which
“ Prudence would not always approve, if that
“ great Motive should cease, and if we had not
“ the best and greatest of all Masters, in serving
“ of whom we are happy, and who always pur-
“ sues the Common Good. So that the *Socinians*
“ seem to spoil both Natural and Reveald Re-
“ ligion, as well in Theory as in Practice, and
“ destroy a great part of their Beautys. But it
“ is time to end a Letter which is longer than I
“ intended when I begun it. I am with all Sin-
“ cerity,

S I R,

Your most humble and

most obedient Servant,

Berlin, Decemb.

2. 1706.



LEIBNITZ.

F I N I S.

[Handwritten flourish]

